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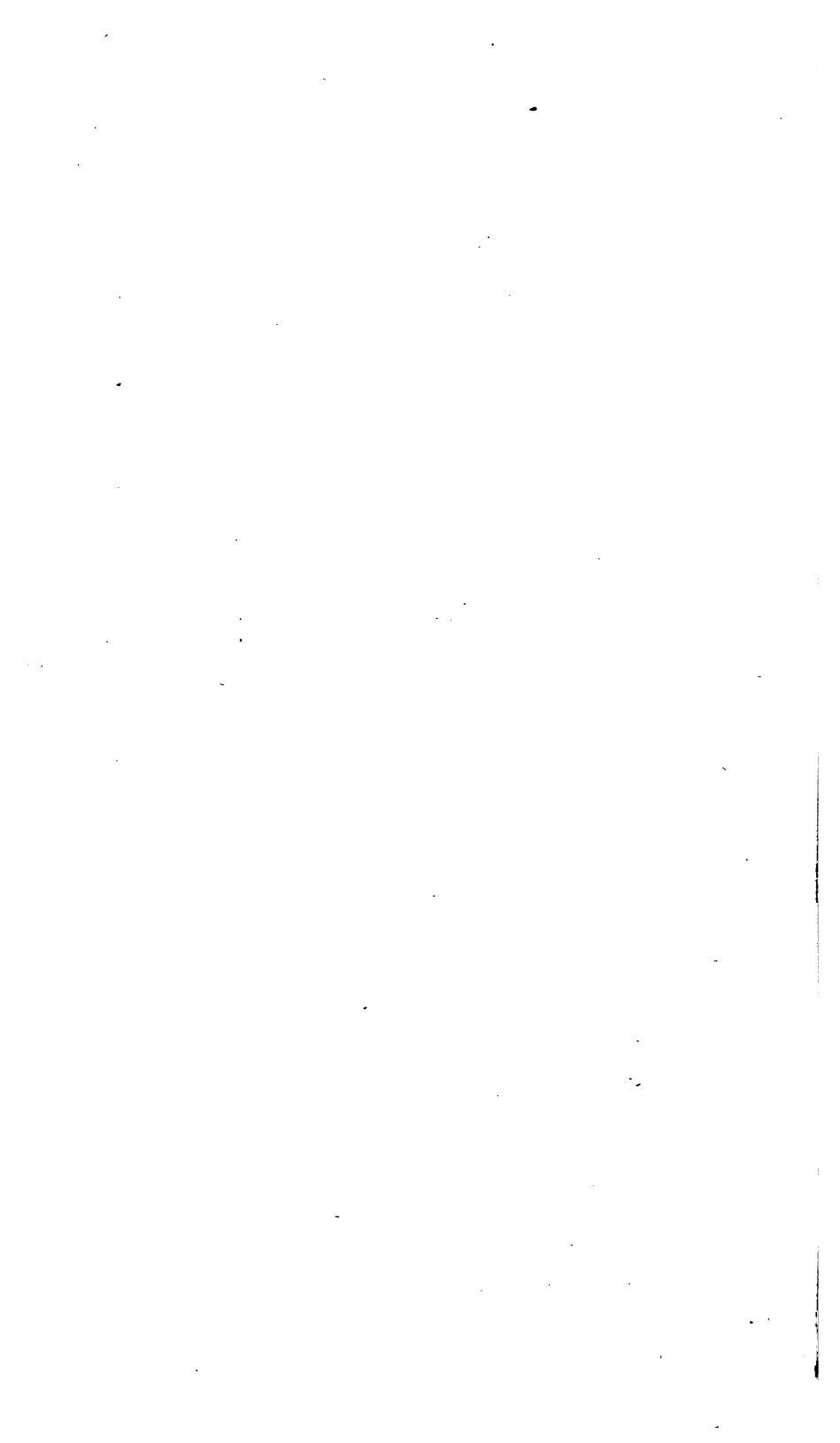
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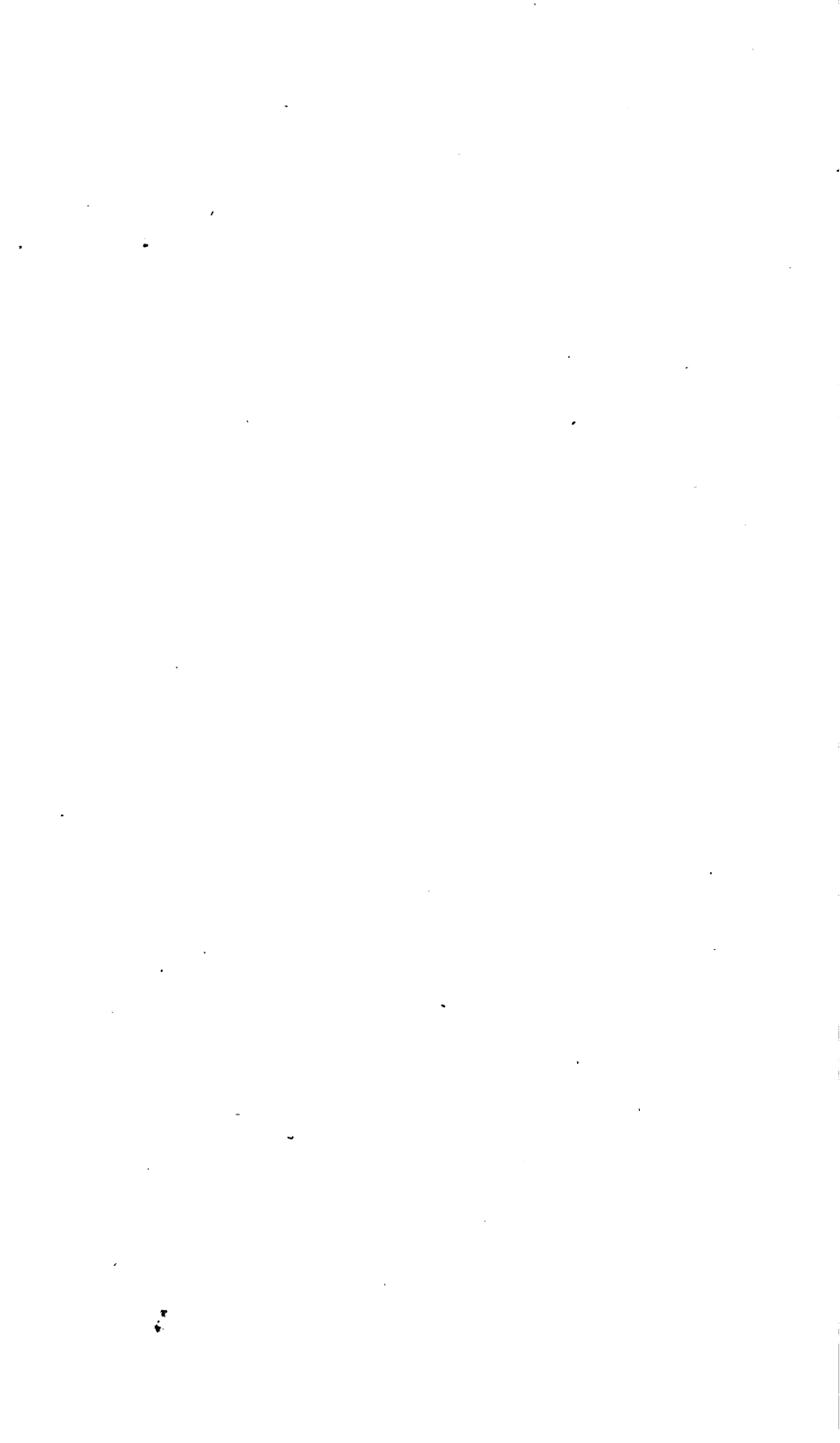
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# **INTRODUCTORY EXERCISES**

**ON THE**

## **GREEK LANGUAGE.**

**FOR THE USE OF JUNIOR STUDENTS AT SCHOOLS AND  
UNIVERSITIES.**

**By GEORGE DUNBAR, A.M. F.R.S.E.**

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**STIRLING & KENNEY, EDINBURGH;  
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## PREFACE.

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THE following Introductory Exercises on the Greek Language are, in a great measure, an Abridgment of the Author's larger Work, which has now been for a number of years before the public. Two considerations induced him to undertake the present publication; the one, to supply those who are just entering upon the study of the Language with a Manual, more simple in its form and less encumbered with observations, than the Exercises usually put into their hands; and the other, of no less importance in the present day when elementary books are multiplied to an enormous extent, that a work, necessary for acquiring an accurate knowledge of the Language, might be obtained at a price burdensome to none.

It was the purpose of the Author in framing this Work to adapt it as nearly as possible to the Grammars generally in use in this country. In teaching the Exercises his own plan has been, and he hopes he will not be deemed presumptuous in recommending it to others, to put them into the hands of his Students as soon as they have mastered the substantives and ad-



jectives in the Grammar, and to follow their progress through the other parts of the elements. The examples for illustrating the verb will be found more numerous than in most works of the kind, because the Author thinks that, without a thorough acquaintance with all its tenses and inflections, no real progress can be made in acquiring a knowledge of the Language.—The most important of the Rules of Syntax have been retained, and also the more simple examples under each. No examples in English have been given under any of them, as the Author is convinced that they could not be made out with any degree of accuracy by Students at so early a stage of their progress. He has, however, added a few at the end of the work to illustrate some of the more common and important idioms to be found in every classical writer. It is at present his intention when a new edition shall be required of the larger work, adapted to more advanced Students, to add a considerable number of examples in English to be turned both into Greek prose, and more particularly into the different kinds of verse chiefly used by the Greek poets. He has it in view also to extend the observations on the idioms, and particularly the prepositions and conjunctions, being convinced that in a philological point of view they are as yet but imperfectly understood by the generality of Greek Scholars.

COLLEGE OF EDINBURGH, }  
1st October 1829. }

# KEY TO THE ABBREVIATED SIGNS.

1. 1st Declension.
2. 2d Declension.

3. 3d Declension.

{ s singular.  
 { du dual.  
 { pl plural.

{ a active voice.  
 { mi middle voice.  
 { pas passive voice.

{ m masculine.  
 { f feminine.  
 { n neuter.

{ pr present.  
 { im imperfect.  
 { 1 f first future.  
 { 2 f second future.  
 { 1 a first aorist.  
 { 2 a second aorist.  
 { p perfect.  
 { plu pluperfect.

{ no nominative.  
 { g genitive.  
 { d dative.  
 { ac accusative.  
 { v vocative.

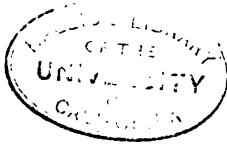
{ in indicative.  
 { su subjunctive.  
 { op optative.  
 { imp imperative.  
 { inf infinitive.  
 { pa participle.

{ po positive.  
 { c comparative.  
 { sup superlative.

Att. Attic.      Ion. Ionic.      Dor. Doric.      Æol. Æolic.

N. B. English words in *Italics*, or included within brackets, have no corresponding words in the original.





## EXERCISES

ON THE

### CONCORD OF ADJECTIVES WITH SUBSTANTIVES.

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#### ADJECTIVES AND SUBSTANTIVES.

Terminations *ος, η, ον* ; *ος* pure and *ρος*.\*

A handsome youth.	καλὸς νεανίας. <sup>1</sup> <i>ος</i> <sup>ac</sup>
Immense wealth.	ἄφθονος χρεμα. <sup>3</sup> <i>ος</i> <sup>pl</sup>
Narrow roads.	στενὸς ὁδός. <sup>2</sup> <i>ος</i> <sup>f pl</sup>
A hostile town.	πολεμικὸς πόλις. <sup>3</sup> <i>ος</i> <sup>f ac</sup>
Powerful nations.	ἰσχυρὸς ἔθνος. <sup>3</sup> <i>ος</i>
The right hand.	δεξιὸς χεὶρ. <sup>3</sup> <i>ος</i> <sup>f ac</sup>
Ruinous schemes.	ὀλοὸς βουλή. <sup>1</sup> <i>ος</i>
Cruel chains.	† δεισμός. <sup>2</sup> ἀργαλός.
O unfortunate Adonis.	Ἀδωνίς. <sup>3</sup> δυστυχής.
To a worthy man.	ἀνθρώπος ἀξίος.
An unhappy woman.	ἄθλιος γυνή. <sup>3</sup> <i>ος</i>
The road must be taken.	ὁ ὁδός. <sup>f</sup> παρευτός.

Termination *ος* declined in the Attic form.—

*Gram. p. 24.*

Uncultivated land.	ἀργός γῆ. <sup>1</sup> <i>ος</i>
To the newly married wife.	ὁ νεογάμος γυνή. <sup>3</sup>
Cities overturned.	πόλις. <sup>3</sup> ἀναστατός.
Inglorious security.	ἀσφαλεία. <sup>1</sup> ἀδόξος.

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\* See Moor's Grammar, p. 23, 24.

† See Moor's Grammar, p. 6, at the bottom.

The beautiful rosy-fingered morning.	καλος ῥοδοδακτυλος ἡως. <sup>3</sup> f ac
That the lady was not ungrateful.	οὐκ ἀχαριστος ἡ γυνη. <sup>3</sup> ac
A counterbalancing alliance.	συμμαχία <sup>1</sup> ἀντιῆγορος. <sup>ac</sup>
With false locks.	προσθετος κομη. <sup>1</sup>
To unwarlike hands.	ἀπόλεμος χεῖρ. <sup>f</sup>

Terminations ας, αινά, αν.—εις, εσσε, εν.—ύς, εια, υ.  
—Gram. p. 25.

Through the dark night.	δια νυξ <sup>3</sup> μελας. <sup>ac</sup>
Black garments.	μελας ἱματιον. <sup>2</sup>
Of the bloody war.	αιματοεις πολεμος. <sup>2</sup>
Winged words.	πτεροις ἑπος. <sup>3</sup>
Deliberate speeches.	βραδυς μυθος. <sup>2</sup>
In a short time.	βραχυς δε χρονος. <sup>2</sup>
Furious war.	πολεμος <sup>2</sup> θρασυς. <sup>ac</sup>
Sweet song.	ἡδυς ἀοδη. <sup>1</sup> ac
Sharp cliffs.	παγος <sup>2</sup> ὄξυς.
Many and precious gifts.	δωρον <sup>2</sup> πολυς τε και χαρεις.
Harsh masters.	βαρυς δεσποτης. <sup>1</sup> ac

The Common Gender in αν, ην, ης ;—αν, mas. and fem. υν, neut.—ην, mas. and fem. or εινα, fem. εν, neut.—ης, mas. and fem. ες, neut.—ις and υς, with the compounds of πους, pes.—Gram. pp. 27, 28.

Your son unhurt.	παις <sup>3</sup> τε σος ἀπημων. <sup>ac</sup>
Into many families and flourishing states.	πολυς δ' εις οικος <sup>1</sup> και πολυς <sup>3</sup> εὐδαιμων. <sup>ac</sup>
O unhappy man.	ὦ τλημων ἀνηρ. <sup>3</sup>
To aged fathers.	γερων πατηρ. <sup>d</sup>

To their happy lives.	βίος <sup>2</sup> αὐτῶν εὐδαιμον.
Tender flowers.	τρεῖν ἄνθος. <sup>3</sup>
The propitious and kind gods.	θεός <sup>2</sup> ἰλεις * τε καὶ εὐμενής.
The experiment is dangerous.	οὐκ ἀσφαλής ἡ πείρα. <sup>1</sup>
To an unhappy woman, a slave.	γυνή <sup>3</sup> δυστυχής, δούλη.
Relentless to enemies, and gentle to friends.	βαρὺς <sup>ac</sup> ἔχθρος, καὶ φίλος εὐμενής.
The order unimpaired and unfading.	ἡ ταξίς <sup>3</sup> ἀτριβής καὶ ἀγηρατός. <sup>ac</sup>
Of swift steeds.	ἰπποὺς ἱππός. <sup>2</sup>
In a disagreeable misfortune.	ἄχαρις συμφορὰ. <sup>1</sup>
The brazen-greaved Greeks.	χαλκοκνημῖ† Αἰχαιοί. <sup>2</sup>
And the powerful ruler of the trident, the fierce shaker of the earth, and the briny deep.	ὁ τις <sup>ac</sup> μεγασθενής τριαινα <sup>1</sup> ταμίας, <sup>1</sup> γῆ τε καὶ ἄλκυρος θαλάσσαι ἀγριός μοχλευτής. <sup>1</sup>

### ADJECTIVES WANTING THE NEUTER GENDER.

The Terminations *ης* and *ας* declined like Masculine Nouns of the First Declension.

Insolent men.	ἀνδρῶπος <sup>2</sup> ὕβριστης. <sup>ac</sup>
The hundred-handed Briareus.	Βριαρέως † ἑκατογχεῖρ. <sup>ac</sup>
Unfading thanks.	χαρίς <sup>3</sup> <sup>ac</sup> ἀγηράς.

\* Declined in the Attic manner.

† The genitive has the penult long.

‡ Declined in the Attic manner.—g. Βριαρίων, d. Βριαρίῳ, ac. Βριαρίων.

An active general.	ἐργατης στρατηγος. <sup>2</sup> <sup>ac</sup>
And most of them wounded.	και τραυματιας ! ὁ πωλυς
Beautiful-maned horses.	καλλιθροϊξ * ἵππος. <sup>2</sup>
The sable deep.	εἰνολι ποντος. <sup>2</sup> <sup>ac</sup>
A general both a thief and robber.	στρατηγος <sup>2</sup> <sup>ac</sup> και κλεπτης <sup>1</sup> και ἀρπαξ. <sup>3</sup>

### IRREGULAR ADJECTIVES, INCLUDING PARTICIPLES.

The ranks intent upon.	ἡ ταξις <sup>3</sup> μελεταουσα. <sup>ac</sup>
They two being alarmed and reverencing.	ὁ μιν ταρσεσας και αἰδομενος.
All engaging.	πας <sup>ac</sup> <sup>1</sup> δεξιος.
They two being young.	νεος ὦν αὐτος.
Those that betrayed the city.	ὁ παραδους † <sup>ac</sup> ἡ πολις. <sup>3</sup>
Soldiers to do this.	ὁ τουτο ποιησων στρατιωτης. <sup>1</sup> <sup>ac</sup>
Willing rather than unwilling.	ἐκων μαλλον ἢ ἀκων. <sup>ac</sup> <sup>pl</sup>
The women laughing.	ἡ γυνη <sup>3</sup> γελαα.
They came to assist.	ἦγον βοθηει.
They two in the bloom of youth.	ὁ μιν ἡεσας. par I aor
Every man such as ; every woman, &c.	πας ὅσος, &c.

### COMPARATIVE AND SUPERLATIVE DEGREES.

See Gram. pp. 30—32.

But the way is far more simple and direct with us.	ἀλλα πολυ ἀπλος και εὐθες παρ' ἡμιν ἢ ὁδος. <sup>2</sup>
More persuasive arguments.	πιστικος λογος. <sup>2</sup> <sup>ac</sup>
In his mind most humane, and most studious, and most ambitious.	ψυχην δε φιλανθρωπος και φιλομαθης και φιλοτιμος.
Happier men.	εὐδαμων ἀνθρωπος.

\* Gen. καλλιτριχης.

† Gen. παραδους.

Swifter horses.	ἰσπῶς <sup>2</sup> ταχύτες.
A most wretched course.	τλημῶν ὁδός. <sup>2</sup>
Greater hopes.	μεγαλὴ ἐλπίς. <sup>3</sup>
The greatest labour.	ἐργον <sup>2</sup> πολὺς.
Most venerable Æther.	Διὸς <sup>3</sup> σημανός. <sup>ac</sup>
What remain are still far more numerous and illus- trious.	πολὺ δ' ἐστὶ πολὺς καὶ καλὸς τὰ ὑπολειπόμενα.
These things are better.	ἀγαθὸς ἐστὶ ταῦτα.
Bowmen and targeteers not fewer.	τοξότης <sup>1</sup> δὲ καὶ πελταστής <sup>1</sup> οὐ μικρός <sup>ac</sup> (ἥσσων).
O most wise spectators.	ὦ σοφὸς θεατής. <sup>1</sup>
More compliant and much more humble.	ῥαδίος καὶ πολὺ ταπεινός. <sup>d</sup>
For the life of such men is most renowned.	ὁ γὰρ τοιοῦτος εὐκλείης βίος. <sup>2</sup>

### PRONOUNS SUBSTANTIVE, ADJECTIVE, POS- SESSIVE, RECIPROCAL, &c.

*See Gram. pp. 35—37.*

To us two still alive.	ἐγὼ ἐτὶ ζῶνσα.
But you having neglected (them) and become wick- ed.	ἀμελήσας δὲ σὺ <sup>ac</sup> <sup>pl</sup> καὶ κακί- σθης.
To you being wise.	σὺ <sup>pl</sup> ὁ σοφός.
Whatever soldiers.	ὅστις στρατιώτης. <sup>1</sup>
These are the things which you know.	οὗτος ἐστὶν ὃς σὺ ἐπίστασαι.
Respecting this vision.	πρὸς ἣ ὁψίς <sup>3</sup> αὐτός. <sup>ac</sup>
Our far-famed father.	μεγαλάνυμος ἐγὼ * πατήρ. <sup>ac</sup>

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\* The substantive pronoun, if used, in the genitive, the possessive, in the accusative.



The amount of your own force.	ἡ δυναμὶς ὃ ἡ σοὶ πληθος. <sup>3</sup>
To show himself obedient to his officers.	ἑαυτον παρεχαι εὐπειθὴς ὁ ἀρχων. <sup>3</sup>
Respecting their own affairs.	περὶ ὃ ἑαυτου πραγμα. <sup>3</sup> ε
Whatever benefactress.	ὅστις εὐεργετις. <sup>3</sup> ac
All these.	ἱκανος πας.
You have bodies not inferior to us, it becomes you to have minds also not worse than we.	το σωμα ὃ γε ἐγὼ οὐδεν κακος ἔχετε, ψυχη τε οὐδεν κακος συ <sup>d</sup> προσηκει ἐγὼ ε ἔχειν.
Which gives every thing of the vanquished to the victors.	ὃ πας το ὃ μικρος <sup>c</sup> ὃ ἀγαθος <sup>c</sup> δαρεται.

## SUMMARY OF THE PREPOSITIONS AND THE CASES THEY GOVERN.

FOUR govern the *Genitive*, viz. *Ἀντι*, *Ἀπο*, *Εκ*, or *Εξ*, and *Προ*.

<i>Ἀντι</i> , commonly signifies	<i>Instead of, for.</i>
<i>Ἀπο</i> , _____	<i>From.</i>
<i>Εκ</i> , _____	<i>Out of.</i>
<i>Προ</i> , _____	<i>Before.</i>

Two govern the *Dative* only, viz. *Εν* and *Συν*.

<i>Εν</i> , commonly signifies	<i>In.</i>
<i>Συν</i> , _____	<i>With.</i>

Two govern the *Accusative* only, viz. *Ες* and *Ανα*.

<i>Ες</i> commonly signifies	<i>To, into.</i>
<i>Ανα</i> , _____	<i>Up, through, and along.</i>

Four govern *Two cases*, the *Genitive* and *Accusative*, viz. *Δια*, *Κατα*, *Μετα*,\* and *Ὑπερ*.

<i>Δια</i> , with the <i>gen.</i> signifies	<i>Through.</i>
— with the <i>accusat.</i>	<i>Through means of.</i>
<i>Κατα</i> , with the <i>gen.</i> signifies	<i>Along, regarding, against.</i>
— with the <i>accusat.</i>	<i>Down, according to.</i>
<i>Μετα</i> , with the <i>gen.</i> signifies	<i>With, i. e. sharing with.</i>
— with the <i>accusat.</i>	<i>After.</i>
<i>Ὑπερ</i> , with the <i>gen.</i> signifies	<i>Higher, or above, far.</i>
— with the <i>accusat.</i>	<i>Over, or beyond.</i>

Six govern *Three cases*, viz. *Ἀμφι*, *Περι*, *Επι*, *Προς*, *Παρα* and *Ὑπο*.

<i>Ἀμφι</i> , with the <i>gen.</i> signifies	<i>About, or for.</i>
— with the <i>dat.</i>	<i>Close about.</i>
— with the <i>accusat.</i>	<i>Motion about.</i>
<i>Περι</i> , with the <i>gen.</i> signifies	<i>About, or for.</i>
— with the <i>dat.</i>	<i>Close about, or for.</i>
— with the <i>accusat.</i>	<i>Tending about.</i>

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\* *Μετα* with the Poets, sometimes governs the *Dative*, signifying *With*, *Among*.

<i>Επὶ</i> , with the <i>gen.</i> signifies	<i>Upon.</i>
— with the <i>dat.</i>	<i>Close upon, depending upon.</i>
— with the <i>accusat.</i>	<i>Directed upon, or against.</i>
<i>Πρὸς</i> , with the <i>gen.</i> signifies	<i>From, by.</i>
— with the <i>dat.</i>	<i>Close to, near.</i>
— with the <i>accusat.</i>	<i>To, or towards, against.</i>
<i>Παρά</i> , with the <i>gen.</i> signifies	<i>From beside.</i>
— with the <i>dat.</i>	<i>Close beside.</i>
— with the <i>accusat.</i>	<i>To beside.</i>
<i>ὑπὸ</i> , with the <i>gen.</i> signifies	<i>Under, by.</i>
— with the <i>dat.</i>	<i>Close under, by.</i>
— with the <i>accusat.</i>	<i>Motion under.</i>

The following CONJUNCTIONS always require the *Subjunctive* mode. *Εάν, ἥν, ἰφ*; *ἐάν, ἐάνη, ἐάν, ἐάνδα, since*; *ὅταν, when.* See Gram. p. 94.

# EXERCISES

ON

## VERBS OF THE FIRST CONJUGATION.

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### ACTIVE VOICE.

#### PRESENT, TENSE.

##### *Indicative Mood.*

- For what hinders?      τις γὰρ κωλύει;\*  
Do we not call this forget-      ἡ οὐ οὗτος ληθὴ λεγεται;  
fulness?  
You are hastening.      συ<sup>pl</sup> σπεύδεις.  
My hopes do not yet slum-      ἔλπις \* ὅ' οὐπω καθύδεις.  
ber.  
Do you think that your mo-      ἡ νομίζω κακοῦτος ἡ μητὴρ<sup>ac</sup>  
ther is ill-affected to you?      συ εἶναι;  
He is formidable who serves      δεινὸς ὅς θεὸς σέβει.  
the gods.

##### *Subjunctive.*

Commonly preceded by Conjunctions or Indefinites after  
Verbs of the *present* or *future* Tense.

- Or they should send others      ἡ ἄλλος μὴ ὀλίγους ἀποστέλλει.  
not a few.  
Although he may not prac-      πᾶν μὴ ἱατρῆται.  
tise as a physician.

---

\* N. B. Any teacher may vary the persons, and so multiply the examples for the benefit of his scholars.

## 10 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Optative.*

Commonly preceded by Conjunctions or Indefinites after  
Verbs of the *past* Tense.

I will stay.	μῆνοι * ἂν.
We would properly say.	ὁρθῶς ἂν λέγωι.
If they also should look forward.	εἰ δὲ καὶ προσέλειπον.

### *Imperative.*

Stretch out your aged hand.	ἔστεινον γερῶνός χεῖρ. <sup>2</sup>
Let the truce remain.	ἢ σπονδὴ† μὲναι.†

### *Infinitive.*

To give his vote.	φρεῖν ἢ ψήφος. <sup>2</sup>
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### *Participle.*

Avoid pleasure afterwards bringing pain.	φευγῶ ἡδονὴν φρεῖν ὕστερον βλαβῆν.
Angry at his mother.	πρὸς ἡ μητρὶς <sup>3</sup> χαλεπαίνων. <sup>2c</sup>
The defendant.	ὁ φευγῶ.
The plaintiff.	ὁ διακῶ.

\* The particle *ἂν*, with the optative of the present, gives it the force of the future.

† Attic form. See Grammar, page 115. part ii. large edition.

## IMPERFECT TENSE.

*Indicative Mood.*

My rank did not maintain  $\delta$  γενος <sup>3</sup> οὐ βροσκω ἐγω.  
me.  
And the hearers without  $\kappa\alpha\iota$   $\delta$  ἀκουω <sup>1a</sup> οὐ χαλεπῶς  
difficulty they persuaded.  $\pi\epsilon\iota\theta\omega$ .  
And you were also singing  $\gamma\acute{\iota}\delta\omega$   $\delta\epsilon$   $\kappa\alpha\iota$   $\mu\alpha\lambda\acute{\alpha}$   $\gamma\epsilon\lambda\omega\iota\omega\varsigma$ .  
very ridiculously.  
They were keeping guard  $\alpha\upsilon\tau\omicron\varsigma$   $\mu\epsilon\upsilon$   $\tau\alpha\upsilon\tau\eta$   $\phi\upsilon\lambda\alpha\sigma\sigma\omega$ .  
there.

## FIRST FUTURE.

*Indicative Mood.*

How will you inscribe at  $\gamma\rho\alpha\phi\omega$   $\pi\omega\varsigma$   $\epsilon\pi'$   $\text{Ἰναχός}$   $\beta\rho\alpha$ . <sup>d</sup> <sup>1</sup>  
the streams of Inachus?  
She shall suffer punishment.  $\delta\omega$  ( $\delta\acute{\iota}\delta\omega\mu\iota$ )  $\delta\iota\kappa\eta$ .  
For this reward I will make  $\tau\omicron$   $\gamma\alpha\rho$   $\kappa\epsilon\rho\delta\omicron\varsigma$   $\tau\epsilon\lambda\epsilon\omega$ .<sup>\*</sup>  
good.  
But if you will not point out  $\epsilon\iota$   $\delta\epsilon$   $\alpha\upsilon\tau\omicron\varsigma$   $\mu\eta$   $\phi\alpha\iota\upsilon\omega$  <sup>1</sup>  $\epsilon\gamma\omega$   $\delta$   
to me the actors (those  $\delta\rho\alpha\omega$ . <sup>1a</sup>  
doing) of these *things*.

*Optative.*

Who would love another  $\delta\omicron\tau\iota\varsigma$   $\acute{\alpha}\lambda\lambda\omicron\varsigma$   $\mu\alpha\lambda\lambda\omicron\upsilon$   $\phi\iota\lambda\epsilon\omega$ .  
more.

---

\* Attic, by the elision of the  $\sigma$  and the contraction of the vowels.

## 12 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Infinitive.*

He says that he will unmask    ἐκκαλύπτω ἐγὼ φῶσι καὶ ἀγῶ  
me and will bring me he-    ἐπὶ ὁ βῆμα.<sup>3</sup>  
fore the tribunal.

### *Participle.*

About to adjudge an action    γραφῇ παρανομος<sup>3</sup> δικάζω.  
for a violation of the laws.  
I will send him to bring Ti-    ἀγῶν<sup>2</sup> ἀμπαυ δευρὼ Τειρεταίας.<sup>1</sup>  
resias hither.

## SECOND FUTURE.

### *Indicative Mood.*

I will call him out hither to    αὐτὸς παλεῖω\* θυραζέ δευρὲ  
the light.    πρὸς τὸ φῶς.†  
But who will marry her?    γάμω δὲ τις ἡν;

## FIRST AORIST.

### *Indicative Mood.*

The one her father called    ἡ μὲν Ἰσμήνη πατρὸς ὀνομαζέω.  
Ismene.  
These two youths then suf-    ἐκεῖνος μὲν οὖν ὁ μείρακιον<sup>2</sup> δίκη  
fered punishment.    τίσσεται.

\* What is put down here for a second future is nothing else than the Attic contraction of the first. Thus παλῶ, παλίσω, σ elided παλῖω, contracted παλῶ.

† Aristoph. Nubes.

They cause the stars to appear in the night.	ἀστὲρ ἐν ἡ νύξ <sup>d</sup> ἀκαθάρτου.*
He both clapped his hands.	συνκροτῶ τε ἡ † χεῖρ.
Why pray did not you tell me this then?	τι δὴτα οὗτος <sup>pl</sup> οὐ ἔγωγ τοτ' ἀγορεύω;

*Subjunctive.*

Do not pass encomiums upon yourself.	ὑπερ σεαυτου μη φραζῶ ἐγκω- μων.
If we convict Ctesiphon.	ἐὰν ἐλεγχῶ Κτησιφωνα.
If you would then make me your friend, I will lead you to the most agreeable and easiest road.	ἐὰν οὖν ἔγωγ φίλος <sup>f</sup> ποιῶμαι, ἐπι ἡ ἥδους τε καὶ ῥαδίου ὁδός <sup>ac f</sup> ἀγω συ.

*Optative.*

How I should distinguish Thersites from the beautiful Nireus.	ὅστις <sup>d</sup> διακρίνω Θερσίτης ἀπὸ ὁ καλὸς Νίρεος.
If you should again see.	εἰ παλιν ἀναβλεπῶ.†
That we might not alone and unprepared wage war.	μη μόνος μὴδ' ἀπαρασκευὸς πο- λεμῶμαι.

*Imperative.*

Save me.	σώζω ἔγωγ.
Hear me reporting.	ἀκουῶ <sup>pl</sup> ἔγωγ εἰ λεγῶ.
Pity me unfortunate.	οἴκτειρῶ ἔγωγ ἡ δυσδαιμον.

\* For the formation of the 1st aorist of Liquid verbs, see Grammar, p. 82.

† The masculine article is used with the dual.

‡ The Æolic, Ionic and Attic form of the Optative of the First Aorist is thus declined :

Sing. { 1. τυψια,	Dual { 2. τυψιατον	Plur. { 1. τυψιαμεν,
2. τυψιας,	3. τυψιατην.	2. τυψιατι,
3. τυψιαι,		3. τυψιαν.

Of these persons, however, the 2d and 3d. singular, and 3d. plural only are in use.



## 16 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Who may not have formerly assisted you. ὅς ἂν μὴ πρότερος σὺ <sup>pl</sup> βοηθῶ <sup>pa</sup> εἴμι. Demosth.

### Optative.

He should have found him εὗρισκω (εὕρω) πολέμιος.  
his greatest enemy.

And they may have been † δε πολέμικη τέχνη ἀσχεῖω.\*  
practising warlike arts.

I shall have escaped the calamity. ἔγωγ' ἂν ἐκφύγω † κακός.  
Soph.

### Infinitive.

And because they thought και ὅτι ἡ σπονδὴ <sup>pl</sup> πρότερος <sup>ac p</sup>  
that they first broke the λυω ἡγεσθαι αὐτός.  
treaty.

### Participle.

He happens to have enacted. τυγχάνω γράφω.  
Having done nothing good οὐδὲς ὕμης ποιῶν\*  
(sound).

## PLUPERFECT TENSE.

### Indicative.

Whom you had sent. ὅς ἐκπεμπῶ.†  
These had contrived to make. οἷτος παρασκευάζω.

\* Instead of the optative of ἀσχεῖω the participle with the optative of εἴμι, *συν*, is used; thus, ἡσχηκότες εἴμι (for εἴσαν).

† Attic. See Porson's *Adversaria*, p. 98.

‡ ἡτι with the participle.

And hitherto they might per- και μεχρι οε ουτος<sup>p1</sup> αν γιγ-  
haps have known this. νωσκη<sup>pa</sup> ησαν \* ιδως.  
When he had not yet sold οτ' ουπω πιπρασκη<sup>pa</sup> (πρω) εαν-  
himself. του ειμι. Demosth.

NOTE. Instead of the regular indicative, subjunctive, and optative, the perfect-participle, active, middle, and passive is frequently used with some tense of ειμι, *sum*: thus, ει δ' ο μιν—ιγνωκως-ισται. Id. If he shall have been sensible. ους ητε ικπιπομοφους, Xen. Cyr. Whom you had sent.

---

## MIDDLE VOICE.

### PRESENT TENSE.

#### *Indicative Mood.*

If you wish to learn. ει βουλομαι † μανθανω.  
Kindness cannot change na- η χαρις αλασσω<sup>1a</sup> η φυσικ<sup>2</sup> ου  
ture. δυναμαι.

#### *Subjunctive.*

If we are upon our guard. ιαν φυλάττω.  
Whom they may please to ες αν βουλομαι βοηθew.<sup>1a</sup>  
assist.

#### *Optative.*

You would appear ridicu- καταγελαστος φαινω.  
lous.

---

\* Demosth. Olynth. 1.

† Βουλομαι, οίμαι and όφομαι have *u* instead of *n* of the second person singular. The Attic poets always used *u* of the second person, instead of *n*, in the present and future tenses, middle and passive.

18 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

For being collected we shall proceed both most speedily and safely. ἀθροος γὰρ ὦν<sup>pa</sup> καὶ ταχὺ καὶ ἀσφαλὲς ἂν πορευομαι.

*Imperative.*

Deliberate slowly. βουλευ μεν βραδεως.  
Send ye ambassadors. ἀποπεμπομαι πρεσβυς.  
Go rejoicing. χαίρω πορευομαι.

*Infinitive.*

Are you thinking to turn yourself to greater objects? ἐπὶ το μέγας ἐπινοεω τρεπω ;  
And they teach them also to obey the magistrates. διδασκω δε αὐτος καὶ πειθω<sup>mi</sup> ὁ ἀρχων.<sup>d</sup>

*Participle.*

He was overjoyed at pleasing them. ὑπερχαίρω<sup>imp</sup> αὐτος<sup>d</sup> χαρίζομαι.  
I take a special pleasure in conversing with very old men. χαίρω γε διαλέγομαι οἱ σφοδρα πρεσβυτης.

IMPERFECT TENSE.

*Indicative.*

You asked me again. ἐπερομαι ἐγω παλιν.  
They two conversed a little with each other. ἐμικρον. προς ἀλλήλων\* διαλεγομαι.  
For the judges were ashamed. αἰσχυνομαι γὰρ ὁ δικαστης.  
But you put it off to a more favourable season. ἀλλ' εἰς τις καιρὸς ἀναβαλλω καλὸς.

\* ἀλλήλων in the dual.

## FIRST FUTURE.

*Indicative Mood.*

I will get myself taught.	διδασκω αὐτός.*
And you will receive his answer.	ὁδὲ εἰ τ' ἐνδεχομαι † λογός. <sup>Pl</sup>
He will assuredly err.	ἁμαρτεω (ἁμαρτάνω) θεοῦ.
Having marched home he will easily repel you.	ῥαδίως ἐπὶ ἡ οἴκῳ <sup>ac</sup> ἔλθῃ <sup>p</sup> ἀμυνῶ.
Will you not avoid your father's imprecations?	πάτερ' οὐ φεύγω. <sup>Pl</sup> Εὐριπύδης.
For I shall listen not being unacquainted with evils.	κακὸν γὰρ οὐκ ἄπειρος ὢν <sup>f</sup> ἀκούω. <sup>f m</sup> Soph. Antig.

Paulo post, or the Ionic reduplication of the first syllable.

But grant this favour to me who will always remember it.

ἀλλὰ δός—ἐγὼ εἰς αἰὲς μναομαι<sup>pa</sup> ἡ χάρις.

I will then give over.

οὐκοῦν παύω.

These I shall remember.

οἷδ' εἰ ἐγὼ μναομαι.† Eurip.  
Med.

*Optative.*

He did not consider what he might suffer.

οὐτος οὐκ ἔννοεω ὅστις πασχω (from πείθω).

They should obtain suitable rewards.

τα ἀξία<sup>s</sup> τεύχω (for τυγχάνω).

\* Aristoph. Nubes.

† Eurip.

‡ Porson on this observes that the Tragedians always use μεμνήσομαι, never μνησθήσομαι; κελήσομαι, never κληθήσομαι: but βληθήσομαι and βεβλήσομαι indiscriminately.

*Infinitive.*

You think that you will in *μηδαις τροπος* <sup>ac</sup> οἶμαι δυνα-  
no manner be able. *μαι.*  
Thinking that they (*them-* νομιζω ικανος γινομαι.  
*selves*) will become fit.

*Participle.*

Declaring what will happen. φραζω <sup>ac</sup> ὁ pl ἀποκησομαι.  
I have come to you to see ἐγω προς συ ειμι <sup>p mi</sup> \* ἐπισκεπ-  
how you do. τομαι πῶς ἐχω.

SECOND FUTURE.

*Indicative.*

We will sit in silence. σιωπη καθεζω (ἰδοῦμαι).  
They will turn themselves. τρεπω (τραπέω).  
Into such a snare shall she τοις εἰς ἐρκος <sup>n</sup> πιπτω (πεσοῦμαι).  
fall.  
That I would equally perish. ὁμοίως ἀποθνησκω (θανοῦμαι).

FIRST AORIST.

*Indicative.*

But I vilified the art of di- ἐγω δε τεχνη μαυτικος μεμφο-  
vination. *μαι.*  
He received me. ἑσδεχομαι ἐγω.  
They two seized his hands. χειρ <sup>8</sup> δ' ἀπτομαι.  
You would treat us so. τοιουτος <sup>ac</sup> pl αν ἐγω <sup>ac</sup> ἐργα-  
*ζομαι.*†

*Subjunctive.*

If the people shall decree. εαν ψηφίζω ὁ δημοσ.  
But should separately make ἀλλ' ἰδια ποιειν ἡ εἰρηνη.  
the peace.

\* Perf. m. ῆα or ἦα.

† The augment α.

*Optative.*

If you should think this *εἰ δὲ οὗτος ἡγεομαι φαυλος*.  
wrong.

My father would gratify you. *πατρὲς ἂν χαρίζομαι*.

*Imperative.*

Collect your strength. *συλλεγω σθενος*.<sup>3</sup>

Let Phœnix conduct them. *Φοινῖξ ἡγεομαι*.

Do you two gratify them. *οὗτος χαρίζομαι*.

Embrace and address your *ἀσπαζομαι καὶ προσεπω* <sup>1 a a</sup> πα-  
father with me. *τρὴς μετ' ἐγώ*. <sup>pl</sup>

*Infinitive.*

Before that you asked any *πρὶν ὅτιον εὐχομαι συ*. <sup>ac</sup>  
thing whatever.

If you neither wish, said he, *εἰ μὴδὲ οὗτος, ἴφθι, βουλομαι*  
to answer this. *ἀποκρινομαι*.

*Participle.*

Having begun along with the *ἀμα ἢ Σεληνῇ* <sup>d</sup> ἀρχω.  
moon.

These having written and *οὗτος καὶ γραφω* <sup>ac</sup> καὶ σημα-  
sealed. *νω*.

## SECOND AORIST.

*Indicative.*

As soon as he came. *ὥς δὲ ἀφικομαι ταχιστα*.

And they obeyed. *ἦδὲ πειθω*.

But whom did they choose? *ἀλλὰ τις ἐλω* ;\*

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\* Augment *ει*.

## 22 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Subjunctive.*

Do you wish that I should βουλομαι (ὥς) τρεπω ;  
turn myself.

He will not be persuaded. οὐ μὴ πειθῶ.\*

### *Optative.*

I could not obey. οὐκ ἂν πειθῶ.

Let some one of the gods κριτῆς δὲ τις θεὸς γινομαι.  
be judge.

If then there were two such εἰ οὖν δυο τωοντος δακτύλιος γί-  
rings, νομαι.

### *Imperative.*

Do not betake yourselves to ἐφ' ἑρπαγῇ μὴ τρεπω.  
plunder.

### *Infinitive.*

I will not conceal from you οὐ μὴ συ<sup>ac</sup> κρυπτῶ προς ὅστις<sup>ac</sup>  
to whom I wish to go. βουλομαι ἀφικομαι.

### *Participle.*

Those that were good. ὁ ἐσθλὸς<sup>pl</sup> γινομαι.

Promising that he would give ἀλλὰν αὐτὸς ὑπισχνομαι δοῶ.  
them rewards.

## PERFECT TENSE.

### *Indicative.*

In the next place do you not εἰτ' οὐκ εἶδew (P οἶδα) ;  
know ?

The moon deserted her path. ἡ σελήνη ἐκλείπειw ἡ ὁδός.<sup>pl</sup>

From the time when these εἰς ὃ δ' ὁ διερωταῶ συ<sup>pl</sup> οὗτος  
orators appeared asking φαινῶ ζητῶw. Demosth.  
you.

---

\* The subjunctive of the second aorist middle; with the particles οὐ, μὴ, has the same force as the future indicative.

*Optative.*

How could he be ignorant? πῶς ἂν ληθῶ;\*

*Infinitive.*

Upon account of having left. δια ὃ ἂν ἔπλεπτο.

That a certain alliance appeared. φανῶ τις συμμαχία.<sup>ac</sup>

*Participle.*

Trusting to the truce. σπονδῇ <sup>pl</sup> πειθῶ.

The fluttering shadows of τριζῶ (τέρεργα) ὁ νεκρὸς ἢ σκῆα.  
the dead.

Of those aged above fifty ὁ ὑπερ πεντηκοντα ἔτος <sup>ac</sup> γε-  
years. γονα.

## PLUPERFECT.

*Indicative.*

Nothing else was left them. οὐδὲς αὐτοῦ ἄλλος λειπῶ.

For ye were all bawling out πας μὲν γὰρ ὅμα κραζῶ (κεκρά-  
at the same time. γα, perf.)

---

**PASSIVE VOICE.**
**PRESENT TENSE.***Indicative Mood.*

They are maintained. τρέφω.

Every good is afforded him. πας ἀγαθὸς <sup>pl</sup> ὁδε πορίζω.\*

---

\* See Gram. p. 118.



## 24 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Subjunctive.*

- If he be opposed to honour- *ἴαν καλὸς καὶ ἀγαθὸς* <sup>a</sup> ἀντιταττω.  
able and good *men*.  
But if you are pleased with *ἤν δε ἔγω καὶ ὁ ἕμος εὐφραίνω* <sup>p1</sup>  
me and my inventions. *εὐρημα.* <sup>3</sup>  
That both may be judged *ἴν' ἀμφοτέρους κέρων ὁ πότερος αὐ-*  
which of them is the more *τὸς* <sup>d</sup> εὐδαιμων.  
happy.

### *Optative.*

- If the citizens would serve *εἰ ὁ πολίτης μετ' ἀλλήλων στρα-*  
together rather than the *τευομαι μάλλον ἢ συνταττω*  
Lydians be drawn up with *αὐτοῦς* <sup>d</sup> Λυδοί.  
them.

### *Imperative.*

- Let them with justice be *εἰκοτὼς δειλὸς νομίζω.*  
accounted cowards.

### *Infinitive.*

- To the not being thrown *εἰς τὸ* <sup>ac</sup> *μη ταραττω.*  
into disorder.  
To be checked in every way. *πας τρόπος* <sup>ac</sup> *κάλυω.*

### *Participle.*

- Not known by their actions *οὐ τὸ πρᾶγμα καὶ τὸ πολιτευμα*  
and administration. *γινώσκω.*

## IMPERFECT TENSE.

### *Indicative.*

- Another army was collect- *ἄλλος στρατευμα συλλεγώ\** αὐ-  
ing for him in the Cher- *τος ἐν Χερρόνησος.*  
sonesus.

---

\* For the composition of *ἴν* and *συν* with verbs, see Grammar, part ii, p. 31, large edition.

The soldiers were assembled together. ὁ στρατιωτῆς συναγειρω.

# FIRST FUTURE.

## Indicative.

I shall be frequently obliged to speak of myself. πολλακις λεγω ἀναγκαζω περι εἰμαυτου.  
 I shall appear maintaining this practice. οὗτος το ἦθος ἐχω<sup>pas</sup> φαινω.  
 If I shall be persuaded to go to see (her). εἰ πειθω<sup>1 f pas</sup> ἐρχομαι<sup>2 a inf</sup> θεαομαι.<sup>fut</sup>

## Infinitive.

I think however that Archimedes or Dion will be chosen. οἶμαι μεντοι Ἀρχιμῆδος ἢ Διον αἰρεω.

## Participle.

To shew the power of Philip about to be dissolved. ἡ Φιλίππος δυναμεις δεικω<sup>1 2</sup> διαλυω.

# SECOND FUTURE.

## Indicative.

You shall be hurt. βλαπτω (βλαβέω).  
 He shall be seen doing deeds worthy both of Peleus and his father Achilles. Πηλεως \* τε γαρ ἄξιος, πατηρ τ' Ἀχιλλεως ἐργον δεωω<sup>p</sup> φαινω (φανέω).

---

\* Attic. gen.

*Optative.*

Many will appear.

πολυὶ φαίνοιντο.

*Infinitive.*

Expecting to be beaten.

πλησσω (πλαιγέω) προσδοκῶν.

FIRST AORIST.

*Indicative.*

He was immediately lulled  
to sleep by the melody.

παράχρημα κοιμῶμαι ὑπὸ τοῦ με-  
λῶς.<sup>ε</sup>

Against whom we were sent.

ἐφ' ᾧ<sup>α</sup> πέμψω.

They have lost their lives.

ὁ βίος<sup>α</sup> ἀφαιρέω.

Afterwards I was brought up  
to the fairest hopes.

ἔπειτ' ἐτρέφω\* ἐλπίς<sup>ε</sup> καλὸς ὑ-  
πὸ.<sup>†</sup>

*Subjunctive.*

But if on the other hand you  
be vanquished.

ἢν δ' αὖ κρατεῖται.

That he may be saved.

ὅπως διασωζέται.

When the laws are observed  
in the state.

ὅταν διατηρεῖται ὁ νόμος ἢ πολίτες.

*Optative.*

Nor a house well managed.

οὐτ' οἶκος καλῶς οἰκεῖται.

How he might best proceed.

ὅπως ἂν καλλίστα πορευομαι.

As any one of you would  
be ashamed to quit his  
post.

ὥσπερ ἂν σὺ ἐκαστός αἰσχυνῶς ἢ  
ταξίς λείπω.<sup>2</sup>\*

\* 1 fut. Στεφθῆσομαι.

† Eurip. Hecub.

*Imperative.*

Be saved.	σωζω.
Be gone from me.	ἀπαλλασσω <sup>pl</sup> ἀπ' ἐγώ. <sup>g</sup>
Reverence tutelary Jove.	καταιδεομαι πατρός Ζεός.

*Infinitive.*

That these things be done.	το πράσσω οὗτος. <sup>ac</sup>
So as that these <i>things</i> be abolished and not be forced.	ὥστε δη οὗτος λυα και μη ἀναγ- καζω.

*Participle.*

Having learned and been accustomed not to dread the barbarians.	μαθεω <sup>2</sup> και ἐθίζω μη φοβέω <sup>m</sup> ὁ βαρβάρους. <sup>ac</sup>
How great is the little sea- sonably given.	ὥς μεγα ὁ μικρός ἐστιν ἐν και- ρός <sup>d</sup> δοα.
He would find nothing om- itted.	εὔροι <sup>op</sup> οὐδεις ἔλλειπω.

## SECOND AORIST.

*Indicative.*

I was defrauded.	παρακοπτω.
By whom I was sent.	ὅς <sup>g</sup> ἀποστελλω ὑπο.
The thunder burst through the lightning.	βροντη δ' ἐρησσω (ἐξέλαγον <sup>2</sup> α α)
The point of the spear stuck in the earth.	δορυ ἀκωκη ἐν γαιη πησσω.

*Subjunctive.*

Not though you should burst.	αὐδε ἂν συ διαζέησσω.
But still if he should any how go wrong.	ἐτι δ' ἐὰν ἄρα πῃ σφάλλω.

*Optative.*

If he should appear accuser. εἰ κατηγορῶς ἀναφανῶ.

*Imperative.*

Appear the bravest. φαινῶ ἀγαθός.

*Infinitive.*

That the dead body never be buried. νεκρὸς μηποτέ θάπτῃ (ἔταφον <sup>a</sup>)

By being not corrupted. τοῦ <sup>d</sup> γε μὴ διαφθεῖραι.

To appear as splendid as possible. ὡς λαμπροτάτα φαινῶ.

*Participle.*

But omitting these long admonitions. ὁ μακρὸς δ' ἀπαλλασσῶ νοθε-  
τημα<sup>8</sup>

These having appeared. οὗτος φαινῶ<sup>8</sup>

PERFECT TENSE.

*Indicative.*

And I am also persuaded. πειθῶ δὲ καὶ ἐγὼ.

The great heaven is committed. ἐπιτρέπω μέγας οὐρανός.

I have executed a greater work. τοῦ ἔργου μέγας ἐξεργάζομαι.

Though we have not been educated in the country of the Greeks. εἰ καὶ μὴ καθ' Ἑλλήνας χθον<sup>ac</sup>  
τρέφω.

Mortals do not possess riches really their own. οὗτοι τοῦ χρηματὸς ἰδίᾳ κταομαι  
βροτός.

*Subjunctive.*

If any one be possessed of it without the best. εἴ τις ἀνεὺ τοῦ ἀγαθοῦ<sup>8</sup> κταο-  
μαι.

We may have arranged what  $\delta\varsigma$  <sup>pl</sup> βουλομαι διωκέω <sup>pa</sup> (είμι).  
we wish.

*Optative.*

I was afraid lest poison  $\delta\epsilon\iota\kappa\omega$  <sup>plu</sup> \* μη ἐν ὁ κρατῆρ φαρ-  
should have been mingled  $\mu\alpha\kappa\omega\varsigma$  <sup>pl</sup> μίγῃ.  
in the cup.

That he should then most  $\tau\omicron\tau\epsilon$  μαλιστα ὁ θεός <sup>ε</sup> μνησ-  
of all remember the gods.  $\mu\alpha\iota$ .†

You shall both be called  $\sigma\omicron\phi\omicron\varsigma$  τ' ἂν αὐτός κάγαθος κα-  
wise and good.  $\lambda\epsilon\omega$  ἅμα.‡

*Imperative.*

Beware of doing those things.  $\phi\upsilon\lambda\alpha\sigma\sigma\omega$  γὰρ οὕτως ποιῶν. <sup>inf</sup>

Let these things be told.  $\omicron\upsilon\tau\omicron\varsigma$  ἔρεω. <sup>ε</sup>

Let it seem good to the  $\delta\omicron\kappa\omega$  (δοκέω) ὁ δῆμος οἱ Ἀθη-  
Athenian people.  $\nu\alpha\iota\omicron\iota$ . <sup>ε</sup>

*Infinitive.*

He is allowed to possess it.  $\epsilon\acute{\zeta}\epsilon\sigma\tau\iota$  κταομαι.

*Participle.*

Being ordered by the poet.  $\iota\pi\omicron$  ὁ ποιητῆς <sup>ε</sup> κελευσ.

With the good order of the  $\eta$  ὁ παιδευω εὐκοσμία.  
students.

And he was sitting crowned  $\kappa\alpha\theta\eta\mu\alpha\iota$  δὲ στεφανῶν ἐπὶ τῆς  
upon a kind of cushion  $\pi\rho\sigma\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\iota\omicron\nu$  τε καὶ δίφρος.

\* See Gramm. 117, under διδω.

† Attic form.

‡ The optative in this sentence is formed  $\kappa\iota\kappa\lambda\eta\mu\acute{\eta}\nu$ , ᾗ, ᾗτο. There seem to be two forms of the optative in certain words as used by the Attic writers: thus,  $\mu\acute{\iota}\mu\eta\mu\alpha\iota$ , has both  $\mu\iota\muνῶ\mu\epsilon\mu\iota$ , ᾗ, ᾗτο, and  $\mu\iota\mu\eta\mu\acute{\eta}\mu\epsilon\mu\iota$ , ᾗ, ᾗτο.  $\phi\omicron\varsigma\omega\acute{\nu}$   $\mu\iota\mu\eta\tau\acute{o}$  μου. Aristoph. Plut. 991.

### 30 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

and seat, for he happened  
to have been sacrificing in  
the hall.

ἔβω<sup>p</sup> γὰρ τυγχάνω ἐν ἡ αὐλῇ.

### PLUPERFECT.

#### *Indicative.*

There was prepared for it a  
boat and victims.

παρασκεύαζω ὃ αὐτός και σκα-  
φος και ἱερεῖον.

The unfortunate Phocians  
were also deceived and  
their towns razed.

ἐξαπαταῶ δε ὁ ταλαιπώρος Φω-  
κευς και ἀναιρεῶ ἡ πόλις αὐ-  
τός.<sup>g</sup>

And the one was buried.

και το μεν θάπτω.

And I myself was disturbed.

και αὐτός ἐγώ γε ταρασσάμηναι.



### Contracted Verbs in αω.

#### ACTIVE VOICE.

#### PRESENT TENSE.

#### *Indicative.*

The armed son rushes.

ἐνοπλος ὀρμαῖα πᾶσις.

You perceive the prepara-  
tion.

ἡ μεν παρασκευη ὄραω.

Is my son dead or alive?

θνησκω<sup>p</sup> ἡ ζαω\* πᾶσις ἐμός;

---

\* See Grammar, p. 51.

*Subjunctive.*

When any one asks him. ὅταν τις αὐτός ἐπερωτάω.  
What pray should we do? τις ὅτῃα ὀραῶ;

*Optative.*

Should I hunt after friends? φίλος ἂν ἐγὼ θήρῃω;\*  
They would not permit you. οὐκ ἂν εἰαώ.  
If we should see you. εἰ μὲν σὺ ὀραώ.

*Imperative.*

Speak out. καταυδαώ.  
Pray consider, said he, bet- ὀραῶ δῃ, ἐφῃ, βελτίον.  
ter.

*Infinitive.*

Having instructed the fore- ὅδε ἐμπροσθεν σιγαῶ διδασκῶ.<sup>1 a</sup>  
most to be silent.  
Before that (you) are hungry. πρὶν μὲν πεναῶ.†

*Participle.*

Not suffering to proceed in οὐκ εἰαώ<sup>f</sup> ἐς τέλος διαπομ-  
the procession to the end. πευῶ.<sup>1 a</sup>  
Loving their safety for the ἀγαπαῶ<sup>m</sup> ἢ ἐν ὁ παρῶν<sup>d</sup> σωτη-  
time. ρία.

IMPERFECT TENSE.

*Indicative.*

He loved them as being use- ὅδε ὡς ὠφελίμος ἀγαπαῶ.  
ful.  
They regarded each other ἡδεῶς ἀλλήλων<sup>f</sup> ὀραῶ.  
with pleasure.

\* Or in the Attic. See Grammar, p. 51.

† See Grammar, p. 51.





## MIDDLE AND PASSIVE VOICE

### PRESENT TENSE

#### *Indicative.*

They blame him alone. αἰτῶμαι αὐτὸν μόνος.  
 Who is striving to seize me. ὅς ἐγὼ θάρσιν λαμβάνω.<sup>23</sup>

#### *Subjunctive.*

If you should obtain good εἰς τὰς ἐπὶ ἐὶς ἀγαθὰ κταίμαι.  
 will from all.  
 But perceiving their evil ἀλλὰ τὰ ἰσχυρὰ παρὰ θεοῦμαι  
 deeds may be grieved. ἀνείμαι.

#### *Optative.*

Nor would you be at a loss μηδ'—ἀτρεῖν<sup>24</sup> θεὸς σημεῖον<sup>d</sup>  
 what to make of divine ὅτι χράμαι.  
 signs, i. e. of signs from  
 heaven.  
 How should men be sooner πῶς δ' αὖ μάλλον ἐν μάχῃ<sup>d</sup> ἡτ-  
 overcome in battles? ταίμαι ἀνθρώπος;

#### *Imperative.*

Endeavour to be good. πειρῶ ἀγαθὸς γίγνομαι.  
 Use what have been said, or χράμαι ὃ εἰρημαι<sup>25</sup> ἢ ζητεῶ  
 seek better. βελτίων.

*Infinitive.*

So as to employ them. ὥστε χραιομαι\* αὐτός. α  
 And if you would wish to be εἴτε ὑπὸ φίλος<sup>β</sup> ἐθέλω<sup>γ</sup> ἀγα-  
 beloved by your friends. παομαι.

*Participle.*

In quest of your person σὺς δεμας θηραι.  
 (hunting after).  
 They contriving a laugh. ὁδε μηχαναι γελας.

IMPERFECT TENSE.

*Indicative Mood.*

He endeavoured to remedy πειραι γνομη ἀκεομαι.  
 by his advice.  
 He imprecated many curses. πολλὰ καταραομαι.  
 They were seen by all. ὅραω ὑπὸ πᾶς. ε

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\* See Grammar, page 51.

## MIDDLE AND PASSIVE VOICE.

### PRESENT TENSE.

#### *Indicative.*

They blame him alone.	αἰτιῶ αὐτὸς ἄνθρωπος.
Who is striving to seize me.	ὅς ἐγὼ θηράω λαμβάνω. <sup>2 a</sup>

#### *Subjunctive.*

If you should obtain good will from all.	εἰν παρὰ παρ <sup>b</sup> εὖνοια κταομαι.
But perceiving their evil deeds may be grieved.	ἀλλὰ τὰ ἑαυτοῦ κακὸν θάσσομαι ἀνιάσομαι.

#### *Optative.*

Nor would you be at a loss what to make of divine signs, i. e. of signs from heaven.	μηδ'—ἀπορέω <sup>opt</sup> θεῖος σημεῖον <sup>d</sup> ὅτι χραομαι.
How should men be sooner overcome in battles?	πῶς δ' ἂν μάλλον ἐν μάχῃ <sup>d</sup> ἡτ- ταομαι ἀνθρώπος;

#### *Imperative.*

Endeavour to be good.	πειρῶ ἀγαθὸς γίγνομαι.
Use what have been said, or seek better.	χραομαι ὃ εἰρημαι <sup>pa</sup> ἢ ζητεῶ βελτιων.

*Infinitive.*

So as to employ them. ὥστε χρᾶσθαι\* αὐτοῦς.<sup>α</sup>  
 And if you would wish to be εἴτε ὑπὸ φίλος<sup>β</sup> ἐθέλω<sup>γ</sup> ἀγα-  
 beloved by your friends. πασθαι.

*Participle.*

In quest of your person σὺς δεύας θήρων.  
 (hunting after).  
 They contriving a laugh. ὁδε μηχανάων γελάων.

IMPERFECT TENSE.

*Indicative Mood.*

He endeavoured to remedy πειράων γνῶμην ἀπεποιᾶν  
 by his advice.  
 He imprecated many curses. πολλὰ καταρασθαι.  
 They were seen by all. ὅραων ὑπὸ πάντων.<sup>ε</sup>

---

\* See Grammar, page 51.

## Contracted Verbs in εω.

### ACTIVE VOICE.

#### PRESENT TENSE.

##### *Indicative.*

The most worthy Diogenes	ὁδε ἀγαθὸς <sup>sup</sup> Διογενὴς παροι-
lives beside Sardanapalus	κεῖ μιν Σαρδαναπᾶλος <sup>d</sup> ὁ Ἀσ-
the Assyrian, and Midas	συρίος, καὶ Μίδας ὁ Φρυγῆς, καὶ
the Phrygian, and certain	ἄλλος τις ὁ ἐ πολυτελὴς.
others of the grandees.	
They call them ungrateful.	ἀχαριστοὺς καλεῖ.
For methinks I am unable.	δοκέω γὰρ ἐγὼ ἀδύνατος εἶμι.

##### *Subjunctive.*

If you consider.	ἢν κατανοῇ. <sup>pl</sup>
Who may be conscious to	ὅς ἂν ξυνιδῇ ἑαυτοῦ <sup>d</sup> εὖ ἀσ-
themselves of having been	κεῖ. <sup>no pa p a</sup>
well disciplined.	

##### *Optative.*

What would appear to him.	τις δοκεῖ αὐτῷ.
Whom he might invite to	ὅς καλεῖται* ἐπὶ το δειπνῶν.
supper.	

##### *Imperative.*

Don't be ignorant of your-	μὴ ἀγνοεῖς σεαυτοῦ.
self.	
Hate flatterers.	μισεῖς ὁ κολακῆντας. <sup>pa</sup>

---

\* See Grammar, page 53.

*Infinitive.*

So as also to be rich. ὥστε καὶ πλουτεῖν.

*Participle.*

All are relations of the successful. ὁ εὐτυχῶς <sup>ε</sup> παρ' εἰς συγγενῆς.

Accusing others. αἱ ἄλλαι <sup>δ</sup> ἐγκαλεῖται. <sup>Pl</sup>

But you have been found less wise. ἀλλ' ἐφρευρεῖται <sup>1</sup> α <sup>pas</sup> ἥσσον φρονέει. <sup>pas</sup>

IMPERFECT TENSE.

*Indicative.*

He frequently invited. καλεῖ ὡς τὰ πολλὰ. <sup>1</sup>

They praised her. αἰνεῖ αὐτὸς.

Plato, I suppose, was sick. Πλάτων δ', οἶμαι, ἀσθενεῖ.

MIDDLE AND PASSIVE VOICE.

PRESENT TENSE.

*Indicative.*

No one buys. οὐδείς ἀγοράζει.

They are anxious. ἐπιμελεομαι.

As fractures and sprains are then put in motion. ὥσπερ τὸ ἔηγμα καὶ τὸ σπασμα τότε κινεῖται. <sup>3</sup>

*Subjunctive.*

For when any one does this. ὅταν γὰρ τις οὗτος ποιῶ.  
 Until the one before take the πρὶν ἂν ὁ προσθεὶς ἡγεομαι.  
 lead.

*Optative.*

They were marching with \*συστρατευομαι ἵποσι ἡγεομαι.  
 him wherever he might  
 lead them.  
 She should be deprived of οἷος ἀνὴρ ἔστερει.  
 such a husband.

*Imperative.*

Do not only praise the good, μὴ μόνον ἐπαινέω ὁ ἀγαθός, ἀλλὰ  
 but also imitate them. καὶ μιμνέομαι.  
 Both respect each other. ἀλλήλων τ' αἰδέομαι. <sup>Pl</sup>

*Infinitive.*

Good to be exercised by the ἀγαθὸς <sup>n</sup> ἀσκειν ὑπὸ ὁ στρατιω-  
 soldiers. τῆς. <sup>ε</sup>  
 That he himself being irre- ἂν ἐπίληπτος αὐτὸς <sup>ac</sup> ὦν ἐπιμε-  
 proachable take charge. λεομαι.

*Participle.*

Thinking to do away such ἡγεομαι <sup>Pl</sup> λυῶ <sup>1 f</sup> ὁ τοιοῦτος προ-  
 pretexts. φασις. <sup>f</sup>

IMPERFECT TENSE.

*Indicative.*

For I would never have οὔτε γὰρ ἂν ποτε ἡγεομαι.  
 thought.  
 When you chose him ge- ἥνικα αἶρεω <sup>Pl</sup> στρατηγός.  
 neral.

\* See Grammar, p. II. p. 31, large Ed.

Contracted Verbs in *οω*.*ACTIVE VOICE.*

## PRESENT TENSE.

*Indicative.*

No one dedicates a crown.	στεφανος οὐδεις καθιερω.
He gives much.	πολλα διδω.
The king requests you to sail.	ὁ βασιλευς ἀξιου συ ἀποπλεω.

*Subjunctive.*

If the council crown any one.	εἰαν μιν τις στεφανωῃ ἢ βουλῇ.
-------------------------------	--------------------------------

*Optative.*

Calling to him his friends, he engaged in earnest conversation <i>with them</i> , that he might shew whom he honoured.	προσκαλεσω οἱ φίλοι, σπουδαιολογεομαι <sup>lm</sup> ὥς δηλω <sup>*</sup> ὅς τιμαι <sup>lx</sup> .
The sword would bring the weak upon an equality with the strong in battle.	ὁ σιδηρος ἀν ἰσου ὁ ἀσθενὴς ὁ ἰσχυρος <sup>d</sup> ἐν ὁ πολέμῳ. <sup>d</sup>

---

\* In the Attic form. See Grammar, p. 55.



## 38 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Imperative.*

Let him restore. ἀποδίδω.

### *Infinitive.*

Perfectly to understand these things. ἀπερὶσσω οὗτος.

To punish those not performing these things. ζημιῶ ὁ μὴ οὗτος ποιεῖ.

### *Participle.*

Turning my face round. κυκλῶ προσωπον.

## IMPERFECT TENSE.

### *Indicative.*

He afforded them a beginning of the war. ἀρχὴ αὐτοῦ ἔνδιδω πολέμος.

And manned the ships. καὶ ἡ ναὺς πληρῶ.

As you wished. ὥσπερ σὺ ἀξίῳ.

## MIDDLE AND PASSIVE VOICE.

### PRESENT TENSE.

### *Indicative.*

So that he again bribes this contemptible wretch. ὥστε παλιν μισθῶ ὁ καταπτυστος.

Whose glory you envy, imitate their actions. ὅς ἡ δοξα ζηλῶ, μιμνημαι ἡ πράξις.

### *Subjunctive.*

If they should be opposed. εἰαν αὐτοὶ ἐναντιῶ.

*Optative.*

But you, however, would incur a heavy loss. ἄλλα σὺ μανθῇ, μεγάλη γ' ὄσ' ἕμῳ.

*Imperative.*

Think yourselves deserving of the highest honours. ἀξίῳ μεγάλης τιμῆς.

*Infinitive.*

He thinks him worthy to be crowned. αὐτὸς ἀξίῳ στέφανον.

If indeed they seemed in any respect to be inferior in strength of body. εἰ δὲ τι ἄρα ἢ ὁ σῶμα ἰσχυρῶς μῖνον δοκῶν.

*Participle.*

These things being dedicated to the gods. αὐτὰς ἱερῶν θεῶν.

IMPERFECT TENSE.

*Indicative.*

And at the same time took hold of his right hand. καὶ ἅμα δεξιῶν αὐτοῦ.

They soon manned the ships. ταχέως ἢ ναὺς πληροῦν.

## EXERCISES

ON

### VERBS OF THE SECOND CONJUGATION.

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#### ACTIVE VOICE.

##### PRESENT TENSE.

###### *Indicative.*

He enacts a law, and a very excellent one.	τίθῃμι νόμος, και μαλα καλως ἔχω. <sup>pa</sup>
They two say.	ὁδε φημι.
They say that all stop.	πας φημι ἵπταμενα. <sup>inf</sup>
They know this also.	και οὗτος ἴσθμι.

###### *Subjunctive.*

But when the law sends forth one sound.	ὅταν θε ἕτερος μεν φωνῇ ἀφ' ἑνὸς νομος.
---	---

###### *Optative.*

If he knew any thing good.	εἰ τις εἶδῃμι ἀγαθος.
That no one should first boast.	ἵνα μητις φθῇμι ἐπυχομαι. <sup>pa</sup> ! a
One would say.	φημι ἂν τις.

*Imperative.*

Hear me, my friends.	κλυμι, φίλος.
Prepare a feast for the senators.	δανυμι <sup>pl</sup> δαῖς γερω.
Report my answer.	ἀγγελια ἀποφρημι. <sup>pl</sup>
Don't be severe with us.	μη χάλεπος ἐγὼ εἰμι.*

*Infinitive.*

To go to a feast.	εἰς δαῖς <sup>ac</sup> ἵημι.
Do you indeed give to me, said he?	ἦ και διδωμι, φρημι, ἐγω;
He said that he was ready to shew the dead body of the child.	ἀποδεικνυμι φρημι εἰτοιμος <sup>no</sup> εἶναι το παιδιον ὁ νεκρς.

*Participle.*

Mixing with it certain barbarous names.	παραιμυγνυμι ἅμα βαρβαρικος τις ὄνομα.
Giving completion to the oracle.	τελεισφορος † διδωμι <sup>t</sup> χρησμος. <sup>ac</sup>
Uttering a sound.	φωνη ἀφρημι.

## IMPERFECT TENSE.

*Indicative.*

Which he was eagerly bent to ruin.	ὅς <sup>t</sup> προθυμως ἀπολλυμι.
They dismissed their slaves free.	ὁ αὐτου οἰκετης ἀφρημι ἀπελευθερος.

\* *ἴσθι* is the 2d sing. imperative of *εἰμι*, *sum*.

† *τελεισφορος* agrees with *χρησμος*.

## SECOND AORIST.

*Indicative.*

- He then put on a certain magic robe. αὐτός μεν οὖν μαγικός τις θυμὸν στολῇ.
- At length one of the popular orators rising up, read a decree to the following effect. τέλος ἀνίστημι<sup>pa 2</sup> α τις ὁ δῆμα-  
γωγός ἀναγνώμι ψήφισμα τοι-  
ούτος.
- If then they are true ye know your duty. ἂν μὲν οὖν εἰμὶ<sup>amb</sup> ἀληθῆς, τὸ  
δέον<sup>pl</sup> γιγνώσκω.

*Subjunctive.*

- If you should desert me. ἢν ἔγω συ ἀφῇμι.
- When they do not requite. ὅταν μὴ ἀποδιδῶμι.
- Should any thing not go according to *their* mind. ἂν τι μὴ κατὰ γνώμην<sup>ac</sup> ἐκλῇμι.

*Optative.*

- Just as if you should say. ὥσπερ ἂν εἰ φῇμι.
- Should become master of Thrace. κυρίως<sup>no</sup> ἢ Θράκη καθίστημι.
- May you never proceed. μῆτε συ<sup>pl</sup> ποτε προελθῇμι.

*Imperative.*

- Allow me to command him three days. δίδωμι ἔγω τρεῖς ἡμέρας ἀρχῶ<sup>1</sup> α αὐτός.<sup>ε</sup>
- Dismiss ambitious views. μεθίημι<sup>2</sup> αὐτὸ<sup>3</sup> λῆαν.
- Let him submit to me. ἔγω ὑφίστημι.
- Reckon me culpable and dismiss him. ἔγω μὲν φαῦλος ἡγέομαι, οὗτος δὲ ἀφίημι.<sup>pl</sup>

*Infinitive.*

Being able to requite a favour.	δυναμαι χαρις ἀποδιδωμι.
To give an account of his conduct.	λογος διδωμι ὁ <sup>pl</sup> πρᾶσσω. <sup>p</sup> <i>pa press</i>
To make an offering.	ἀναθημα ἀνατιθημι.
To impute illiberality.	ἀναλευθερία καταγωνιμι.

*Participle.*

Having placed upon them a tiara and given them guards.	τιαρα τε ἐπιτιθημι και δορυφορος παραδιδωμι.
Not only transgressing the laws.	οὐ ὁ νομος μονον ὑπερῃμι.
Now getting out of the direct and right path.	νυν δε ἐξίστημι ὁ ὁρθος και δικαιος ὁδος. <sup>f</sup> <i>ε</i>

*MIDDLE AND PASSIVE VOICE.*

## PRESENT TENSE.

*Indicative.*

You court ambition the most infamous of goddesses.	ἡ κακος δαιμων ἐφιημι φιλοτιμια. <sup>ε</sup>
The enactor points out to his hearers.	ὁ γραφω <sup>pa</sup> ἐπιδεικνυμι ὁ ἀκουω. <sup>pa</sup>
He goes if he should be able to lend any assistance.	ιημι εἰ τι δυναμαι <sup>op</sup> βοηθεω. <sup>1</sup> <i>a</i>

*Subjunctive.*

That you may know to foresee your advantage.	ινα προοραω ἐπισταμαι το συμφερον. <sup>pl</sup>
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#### 44 EXERCISES ON VERBS OF THE SECOND CONJUGATION.

##### *Optative.*

You may soon perhaps be able to learn about rythm. ταχυ γ' ἂν δυναίμην μάθαιεν περὶ ῥυθμοῦ.\*

##### *Imperative.*

Boy, don't buy a torch, since the light of the moon is fine. μὴ πριαίμην, παῖς, ὅρα, ἐπειδὴ φῶς ἔστι Σελήνην καλὴν.

##### *Infinitive.*

To be filled with all things. παῖς ἔμπιπλημι.  
He ordered them to gird themselves. ζώνουσι ἑαυτοὺς.

##### *Participle.*

Always neglecting the present. τὸ μὲν παρὸν αἰεὶ προτιμῶμαι.<sup>pl</sup>  
Being desirous to do what they were long anxious about. ἐπιτιμῶμαι<sup>d pl</sup> πράττειν ἃ παλαι ἐπιθυμῶμαι.<sup>tm</sup>

### IMPERFECT TENSE.

##### *Indicative.*

The ground was opened. τὸ ἔδαφος ἀναεργήνημι.  
He did not refuse labours, nor shun dangers. οὐ πονοῦσιν ὑφίημι, οὐ κινδυνόσιν ἀφιστήμι.  
Each spread his repast. ἐτίθημι<sup>pl</sup> ὄρεος ἑκάστος.\*  
Such as might be already infected (filled) with vice. ὅσος μὲν ἂν ἀναπληρήνημι ἤδη κακία.\*

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\* Homer.

## SECOND AORIST.

*Indicative.*

The name Polynices your	ὄνομα Πολυνεικής <sup>ac</sup>	πατὴρ τίθημι
father gave you.	συ.	
They willingly gave up the	ἔκων τυραννὺς <sup>ε</sup>	ἄφημι.
sovereign power.		
The horse which he sold.	ἵππος <sup>ac</sup>	ὅς ἀποδίδωμι.
Thus he spoke.	ὥς	φημι.

*Subjunctive.*

Being afraid lest we attack	φοβέομαι μὴ ἐπιτιθῇ	αὐτοὺς. <sup>d</sup>
them.		
Whatever the people may a-	ἄσσω ὁ δῆμος	συντιθῇ.
gree to.		

*Optative.*

Unless he should have sold	εἰ μὴ πολὺς <sup>ε</sup>	ἀποδίδωαι.
it for more.		
We would yield to no man.	οὐδεὶς <sup>d</sup>	ἄνθρωπος <sup>ε</sup> ἢ <sup>pl</sup> ὑφίημι.
You would not even thus	οὐδ' ἂν οὕτω	μεταγινώμι.
change your resolution.		

*Imperative.*

Let me first go now.	μεθίημι <sup>pl</sup>	νῦν μοῦ πρώτῳ.
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*Infinitive.*

To alienate his property.	διατιθῆμι	ὁ <sup>pl</sup> ἑαυτοῦ.
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*Participle.*

All the citizens having com-	ἅπας ὁ πολίτης	παρακατατιθῆναι
mitted the state to you.	ἡ πόλις	συ. <sup>pl</sup>
And having put off the mask.	καὶ τὸ προσωπεῖον	ἀποτιθῆμι.



# SYNTAX

OF THE

## GREEK LANGUAGE.

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### I. CONCORD AND GOVERNMENT OF SUBSTANTIVES.

#### I. CONCORD OF SUBSTANTIVES.

**RULE.** Two or more Substantives relating to the same object agree in case: as, Πανσέληνος,—*νυκτος ὀφθαλμός*. Æschyl. *The full moon,—the eye of night.*

<p>O prince and king, and our Jupiter.</p> <p>And all the other men pro- claiming him their bene- factor, a man of worth.</p> <p>Cyrus having freed the Per- sians, his countrymen, by his own abilities.</p>	<p>ὦ δεσποτης, και βασιλευς, και ἡμετερος Ζευς. Lucian.</p> <p>και ὁ ἄλλος πας ἀνθρωπος ἀνα- καλειω, ὁ εὐεργετης, ὁ ἀνὴρ, ὁ ἀγαθος. Xen. Cyr.</p> <p>Κυρος, ἐλευθερω<sup>1</sup> ἃ Περσας ὁ αὐτου πολιτης, ὁ αὐτου φρε- νημα.<sup>2</sup> Plato Menex.</p>
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## II. GOVERNMENT OF SUBSTANTIVES.

**RULE I.** One Substantive governs another, denoting a different thing, in the Genitive Case : as, *κακῶν ἀγγελος*, *the messenger of evil*.

It is not the language of an orator. εἰμι δὲ οὐχ ὁ λογος ὁ ῥήτωρ. Demosth. περι στεφ.

The language of truth is simple. ἀπλοος ὁ μυθος ἢ ἀληθεια εἶπεν. Eurip. Phœniss.

Of how many evils is ignorance the cause to men. ὅσος κακος αἴτια ἡ ἀγνοια ὁ ἀνθρώπος. Plato Alcib. 2.

**RULE II.** The Genitive Case is often governed by another Substantive understood : as, *τι της φαλαγγος*, *supple μέρος*. *A part of the line*. Xen. Anab.

For the *possessions* of friends are common. κοινος γαρ ὁ ὁ φίλος. Eurip. Orest.

We ought to bear the *decrees* of the gods. δει φερω ὁ ὁ θεος. Eurip. Phœniss.

Go you and bring the *son* of Menœceus. Χωρεω συ και κομιζω ὁ Μενονειδης. Id.

**RULE III.** The Genitive Case is often put elliptically : *ἐνεκα*, *ἐκάτι*, or *ὀνεκα*, *on account of*,

being understood : as, *δειλαίε τοῦ τοῦ*; supple *οὐρε-  
κα*, *wretched upon account of your temper.* Soph.

And great grief for my fa- *καὶ πατὴρ πένθος μέγας.* *Æs-*  
ther. *chyl.*

O wretched I *upon account* *ὦ μέλειος ἔγω κακός.* Eurip.  
*of my misfortunes.* *Orest.*

He blames us neither *upon* *οὐτ' ἀρ' ὅγ' εὐχῶλη ἐπιμυφο-*  
*account of a vow nor a sa-* *μαι οὐδ' ἐκατομζη.* Hom.  
*crifice.*

RULE IV. The Poets frequently, and the  
Prose writers sometimes, use the Dative instead  
of the Genitive : as, *πατρὶ τιμῶρον φονοῦ.* *The*  
*avenger of your father's murder.* Soph. Elect.

*Of the son of Labdacus.* *ἰ Λαβδακίῳ παίσι.* Soph. *Æ-*  
*dip. Tyr.*

And you will confirm the *καὶ βεβαιῶω ὁ δικαστὴς ἡ δόξα.*  
opinion *of the judges.* *Plato Crit.*

What is *my* aged father do- *τις γὰρ πατὴρ ἔγω πρεσβύς ἐν*  
ing at home ? *δομῷ<sup>pl</sup> δεῶν;* Eurip. (*Iamb.*  
*Trim.*)

RULE V. A Noun denoting time, and an-  
swering to the question *when*, is commonly put in  
the Genitive or Dative, *how long* in the Accusa-  
tive : thus, *οἱ νυκτός καὶ ἡμέρας ἐφυλαττον*, *who kept*  
*guard night and day.*

And a trireme was taken the *καὶ τριηρης ἡ αὐτός ἡμέρα<sup>d</sup> ἀλ-*  
same day. *σκη<sup>sc</sup>* Thucyd.

The anger of lovers lasts but a short time.	ὀργή φιλεῖ ὀλίγος ἰσχύει χρόνος. Menand. (Iamb. Trim.)
Having held the sovereign power for three or four days.	κατέχων <sup>2</sup> δὲ τρεῖς ἢ τετταρες ἡμέραι ἢ τυραννίς. Plato Al- cib. 2.

## III. CONCORD OF ADJECTIVES.

**RULE I.** The Article, an Adjective, or Participle, agrees with its Substantive in Gender, Number, and Case.

Knowing the two men to be worthy of confidence.	γινώσκω ὁ ἀνὴρ ἀξιοπιστός ὢν. <sup>2a</sup> Xen. H. Gr.
If ye now truly have this knowledge, be propitious.	εἰ δὲ νυνὶ ἀληθῶς οὕτως ὁ ἐπιστη- μὴ ἔχω <sup>an</sup> ἴλεως εἰμ. <sup>op</sup> Plat. Euthyd.
That the life of private men is secure and undisturbed and without danger.	ὁ μὲν ὁ ἰδιώτης βίος <sup>ac</sup> ἀσφαλὴς καὶ ἀπραγμῶν καὶ ἀκινδυνός ὢν. Dem. Philip.
The boat was already crowd- ed and full of lamentation.	ἤδη πλήρης το πορθμειον καὶ οἰ- μωγῆς ἀνάπλεως. (Att.) Lu- cian.

**RULE II.** An Adjective as a predicate, is often put in the Neuter Gender, *χρημα* commonly, *κτημα*, *πραγμα*, and *ἔργον* sometimes, being understood; as, οὐκ ἀγαθόν (*χρημα*) πολυκοιραννῆ.

Hom. *The government of the many is not good.*

How troublesome friends are. ὡς χαλεπὸς εἶμι ὁ φίλος. Aristoph.

Wisdom alone of possessions is immortal. σοφία μόνος ὁ κτήμα ἀθάνατος. Isocr.

Wealth is cowardly, and a pitiful thing fond of life. δειλὸς δ' ὁ πλούτος, καὶ φιλοψυχὸς κακός. Eur. Phœniss.

A woman is exceedingly well fitted to procure wealth. χρέμα<sup>pl</sup> πορίζω εὐπόρος<sup>n</sup> γυνή. Aristoph. Eccl.

**RULE III.** An Adjective or Participle is often put in a different Gender from the Substantive with which it is connected.

O children, overshadowed with suppliant boughs ! Ω τέκνον, ἱκτηριὸς κλάδος ἱκστειρω.<sup>p pa pass</sup> Soph. Œd. Tyr.

Alas ! O good and faithful soul, thou art then gone leaving us. φευ, ὦ ἀγαθὸς καὶ πιστὸς ψυχῇ, οἴχομαι δὴ ἀπολείπω<sup>pa 2 a</sup> ἐγώ. Xen. Cyr.

#### IV. GOVERNMENT OF ADJECTIVES.

**RULE I.** Adjectives signifying *desire, memory, knowledge, fitness, fulness, plenty, superiority, defence, acquitting*, or their opposites ; also *worth, difference, &c.* govern the Genitive Case : as, ὧν προθυμὸς ἦσθ' αἶ. *Of which you were always desirous.* Soph. Elect.

Skilled in warlike affairs.	ἐπιστημων <sup>ac</sup> * ὁ στρατιωτικός. Xen. Cyr.
Already fit for marriage.	γαμος ἤδη ὤραιος. <sup>f</sup> Xen.
The whole world is full of traitors.	πας ἡ οἰκω <sup>pa</sup> <sup>pe</sup> <sup>pas</sup> μιστος γινομαι <sup>p</sup> <sup>mi</sup> προδοτης. Demosth. περὶ σταφ.
Who is superior to the pleasures of the body.	ὅς ἐγκρατής μεν εἰμι ὁ δια ὁ σώμα <sup>e</sup> ἡδονή. Xen. Mem.
Destitute of all things.	πας ἐξήμος. <sup>ac</sup> <sup>pl</sup> Soph. Œd. Tyr.

**RULE II.** Verbals compounded with the privative α, † and those ending in ικος, govern the Genitive :‡ as, οἵτινες δὲ ἀπειροὶ ἡμῶν ὄντες. *Such as are acquainted with us.* Xen.

Uninstructed in virtue.	ἀπαιδευτος ἀρετῇ. Xen.
That he might be as far as possible from the view of this city.	ὡς πλείστος εἰμι ὅδε ἀποπτος ἀστυ. Soph. Œdip. Tyr.
But if ever a war should break out, you might not be unpractised in these.	εἶδε ποτε πόλεμος γινομαι <sup>2</sup> * οὐ μὴδε οὗτος ἀγυμναστος εἰμι. <sup>op</sup> Xen. Cyr.

\* The preposition *περὶ* is sometimes used after adjectives of this description. Thus Plato Hipp. Min. *περὶ τῶν τέχων ἐπιστημων*. And occasionally they govern the case of their verbs. Thus Xenoph. Cyr. III. *ἐπιστημονες ἦσαν τα προσήκουσα τῇ ταυτων λεκτος ἐπλιν*. See Eurip. Med. 691. Aristoph. Nub. 867.

† See an account of the privative α, under the preposition ἀπὸ.

‡ *ἀόρατος* and some others used in a passive sense require the dative ; as, *ταῖς δι εἰκονων ἀόρατος ἡμιν ἔστιν*. Xen. Mem.

**RULE III.** Partitives and words used partitively, Comparatives, Superlatives, Indefinites, Interrogatives, and some Numerals, take after them the Genitive Plural: as, καλλιστα παιδων, *most beautiful of girls*. Theocr.

The younger of the men.	ὁ νεος ἀνθρωπος. Isocr.
For who of the Greeks, and who of the barbarians does not know?	τις γὰρ οὐκ εἶδεω <sup>p mi</sup> Ἕλληνας, τις δὲ βαρβάρους; Dem. περὶ στεφ.
And some of them also fell.	οἳδε καὶ οὗτος ἀποθνήσκω. <sup>2 a</sup> Xen. Anab.
And how they might become the best of all.	καὶ ὡς πᾶς ἂν εἴμι <sup>or</sup> ἀγαθος. Xen. Mem.
O mother, of the Persians indeed my father is much the most handsome.	ὦ μητρη, Πέρσαι μὲν πολὺ καλὸς ὁ ἐμὸς πατήρ. Xen. Cyr.

**RULE IV.** The Comparative Degree, when a comparison is stated, requires the Genitive after it: as, τοῦ καὶ ἀπο γλῶσσης μέλιτος γλυκίων ῥέεν αὐδῇ. Hom. *From whose tongue the speech flowed sweeter than honey.*

I have found nothing superior to necessity.	κρείσσων οὐδεις ἀνάγκη εὐρισκω. <sup>2 a</sup> Eurip. Alcest.
Do you think you could answer better than Gorgias?	οἶμαι σὺ καλὸς ἂν Γοργίᾳς ἀποκρίνομαι; <sup>1 a</sup> Plato.
For there is no greater evil than anarchy.	ἀναρχία γὰρ μέγας οὐκ εἰμι κακός. Soph. (Iamb. Trim.)
There is a time when silence will be better than speech,	εἰμι δ' οὐ σιγῇ λόγος ἀγαθὸς γινώσκω <sup>2 a</sup> ὅτι ἂν εἰμι δ' οὐ σι-

and there is when speech γη λογος. Eurip. Orest.  
is better than silence.

**RULE V.** An Adjective or Pronoun in the Neuter Gender without a Substantive \* governs the *Genitive* : as, εἰς τοσούτον δε κακίας ἦλθεν. Lys. *He arrived at such a pitch of wickedness.*

So much of hope I entertain. τοσούτος γ' ἐστὶ ἐγὼ ἡ ἐλπίς.  
Soph. Œd. Tyr.

But he has arrived at such a οὐδ' εἰς τοσούτος<sup>ac</sup> μαρξία ἀφικνεο-  
pitch of folly. μαι.<sup>2</sup> \* Eurip. Med.

My marriage cannot be οὐ μεμπτος ἐγὼ<sup>d pl</sup> ὁ γαμος εἰς  
blamed to this day. οὐδ' ἡμερα. Eurip. Phœniss.

For I will never proceed to ἐγὼ γαρ οὐποτ' εἰς οὐδ' εἰμι †  
such a misfortune. συμφορα. Id.

**RULE VI.** Adjectives signifying *advantage, likeness, conformity, trust, obedience, clearness, decency, facility, affection, nearness, equality*, or their *opposites*, with *Verbals*, and those compounded of *συν* and *ὁμου*, govern the *Dative* ; as, Φίλιππῳ μὲν ἦν συμφερον. Demosth. π. στεφ. *It was advantageous to Philip.*

\* The substantive *μῆτος* is commonly understood. It is expressed by Sophocles, Œdip. Tyr. v. 294. ἀλλ' εἴ τι μὲν δὴ δειμάτος γ' ἔχῃ μῆτος.

† The present of *εἰμι*, *eo*, and its compounds are generally used by the Attic writers in a future sense ; thus, εἰμι καὶ σωσω πολιν. Eurip. Phœniss. I will go and save the state. Μικρον ἱπανιμι. I will recapitulate a little. Xen. Cyr. See Zeun. ad Viger. p. 207. 8vo.



Visions are like fictions.	ἴσος δὲ ψευδὸς ὅψις. Theocr.
To you it will be honourable, and to the state advantageous.	καὶ σὺ καλὸς εἰμι καὶ ἡ πόλις ἀγαθός. Xen. Mem.
Every tyrant is inimical to liberty and an enemy to the laws.	τυραννὸς ἀπάς ἐχθρὸς ἐλευθερίᾳ καὶ νόμος ἐναντίος. Demosth.
It is disgraceful to those nobly born to live viciously.	ζῶω αἰσχρὸς αἰσχροῦς ὁ καλῶς πεφυκά. <sup>P</sup> a Soph. Elect.
All things are spoken and all attempted by him.	ἔστι ἐκείνους πᾶς λεπτὸς, πᾶς δὲ τολμητός. Soph. Philoct.
Be a relation to them, be a friend.	γίνομαι <sup>2</sup> * ὅδε συγγενὴς, γίνομαι φίλος. Eurip. Heracl.

**RULE VII.** Comparatives and Superlatives are commonly accompanied with the measure of difference in the *Dative* : \* as, ἀνθρώπων μακροῦ ἀριστός. *By far the best of men.* Herodot.

By how much the greater by so much the more perplexing.	ὅσος μέγας τοσούτος χαλεπός. <sup>f</sup> Plato Crit.
Art is far weaker than necessity.	τέχνη δ' ἀνάγκη ἀσθενὴς μακρός. Æsch. Prom.
The other by far the first of his contemporaries in every thing.	ὁδὲ ἕτερος ὁ ἡλιξ μακρὸς το παντὶ πρώτος. Herodot. Clio.

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\* The substantive μέρος or διαστημα is generally understood with the *Dative*.

**RULE VIII.** Adjectives frequently take after them an *Accusative* case, governed by the præposition *κατα* understood: as, *εἶδος καλλίστος, ψυχὴν φιλανθρωποτατος*. Xen. Cyr. *In form the most beautiful, in disposition the most humane.*

There is no one of us so obstinate by nature.	<i>οὐδείς ἐγὼ εἰμὶ οὕτω δυσκολὸς ἢ φύσις.</i> Æschin. contra Ctes.
Endeavour to be, <i>with respect</i> to your body, fond of labour, and <i>with respect</i> to your mind, desirous of wisdom.	<i>πειρασάμεν το μὲν σῶμα εἰμὶ φιλοπονος, ἡ δὲ ψυχή φιλοσοφος.</i> Isocr.

## V. CONCORD AND GOVERNMENT OF PRONOUNS.

**RULE I.** 1. The Relative and Relative Adjectives agree with their *Antecedents* in Gender and Number.

2. If there be no other Nominative between them and the Verb, they will form the subject of the Verb.

The great Jupiter is in heaven, who inspects all things.	<i>εἰμὶ μέγας ἐν οὐρανὸς Ζεὺς, ὃς ἰσφραῶ πάς.</i> Soph. Elect.
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Do those things which will not hurt you: and reflect before action.	<i>πράσσω δὲ οὗτος ὃς σὺ μὴ βλαπτῶ, λογίζομαι<sup>1</sup> δὲ πρὸ ἔργων.</i> Pythag.
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**RULE II.** But when a Nominative comes between the Relative and the Verb, the Relative is governed by some other word either expressed or understood.

For why should I live whose father was king of all the Phrygians?

He gave them what he promised.

This man is an important friend to whom he may be a friend.

It is your business to employ such arguments by which you shall reconcile your sons.

τι γὰρ ἐγὼ δεῖ ζῶν ὅς <sup>d</sup> πατὴρ  
μὲν εἰμι ἀναξ Φρυγίας ἅπας ;  
Eurip. Hec.

ἀποδίδωμι <sup>1</sup> αὐτός ὅς <sup>pl</sup> ὑπισ-  
χνομαι. <sup>2</sup> Xen. Anab.

ὅδε ἀνὴρ πολλὸς μὲν ἄξιός φίλος  
ὅς ἂν φίλος εἴμην. <sup>su</sup> Id.

σοὺς ἔργον—λέγω τοιοῦδὲ μύθος  
ὅς διαλλάττω τέκνον. Eurip.  
Phoeniss.

**RULE III.** The Attic and Ionic writers often put the Relative by attraction in the same case with the Antecedent.

To abide by the decisions which the state might pronounce.

The first of men whom we know.

But examine each of the things separately which the deity hath said.

And all turn their attention, not to the just arguments

ἔμμεναι ἢ δικη <sup>d</sup> ὅς ἂν ἡ πόλις  
δικάζῃ. <sup>op</sup> Plat. Crit.

πρῶτος <sup>ac</sup> ἀνθρώπος ὃ ἐγὼ ἶδμεν  
for ἴσαμεν). Herod.

ἀλλὰ καθ' ἐν ἑκάστῳ ἐπισκο-  
πεῖν <sup>pl</sup> ὅς <sup>s</sup> ἐπὶ ὁ Θεός. Xen.  
Apol.

καὶ προσέχω ἅπας (νουν), οὐχ  
ὅς ἐπὶ ποτὶ ἐγὼ δίκαιος, ἢ

which we have already advanced, or might advance, but to (*the things*) which we are doing.

νυν ἂν ἔπα, ὅρ' ἀλλ' ὅς ποτεω.  
Dem. Phil. 4.

**RULE IV.** The Personal, Reciprocal, and Adjective Pronouns, are frequently used in the *Genitive*, sometimes in the *Dative*, instead of the Possessive : as, πατερ ἡμῶν, *the father of us* : for πατερ ἡμετέρη, *our father*. Orat. Dom.

Such as his Margites.

ὦν ἱκεῖνος ὁ Μαργυίτης. Aristot.

Now your actions are manifest.

νυν δε συ<sup>pl</sup> το ἔργον φανερός γνομαι.<sup>p</sup> pass Lyb.

You have ruined my art and livelihood.

ἀπολλυμι<sup>1</sup> \* ἐγὼ ἡ τέχνη καὶ ὁ βίος. Aristoph. Pax.

It is enough if every one perform his own duty.

ἱκανός δε, εἰαν ἑκάστος ἐκπληρῶ τοῖαυτου ἔργον. Epict. Ench.

From this period Astyages sent for his daughter and her son.

ἐκ δε αὐτοῦ ὁ χρόνος<sup>ε</sup> μεταπημπομαι<sup>1</sup> \* Ἀστυαγῆς ἡ αὐτου θυγατήρ καὶ ὁ παῖς αὐτοῦ. Xen. Cyr.

But Nicias also himself thought that their affairs were bad.

ὁδε Νικίας νομίζω μεν καὶ αὐτός ποτηρός σφῆς τὸ πρᾶγμα εἰμί. Thucyd.

**RULE V.** 1. Two or more Substantives Singular commonly have an Adjective, Relative or Participle in the *Plural* Number.

2. If they signify things without life, the Adjective, Relative or Participle must be in the *Neuter* Gender.

3. If they be of different Persons or Genders, the Adjective, Relative or Participle will agree with the most worthy.

And all the men and women were fair.	λευκος δε πας ὁ ἀνὴρ καὶ ἡ γυνή. Xen. Anab.
Don't you perceive that shame and fear are innate in men?	Αἰδώς δε καὶ φόβος οὐχ ἔραω ἐμφύτος ἀνθρώπου ὢν; Xen. Mem.
When they saw each other, his wife and Abradates, they embraced each other.	ὥς δ' εἶδω <sup>2</sup> ἄλληλων, ἡ γυνή καὶ ὁ Ἀβραδάτης, ἀσπαζομαι <sup>1</sup> ἄλληλων. Xen.
Such entertainment he afforded them (Astyages and Mandane) at supper.	τοιούτος μὲν αὐτός εὐθυμα <sup>β</sup> παρεχω ἐπὶ το δεῖπνον. <sup>δ</sup> Xen. Cyr.

## VL. CONCORD OF VERBS.

**RULE I.** A Verb agrees with its Nominative in *Number* and *Person*: as, ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορεύεσθε. Demosth. περὶ στεφ. *And ye went to the assembly.*

Next day, at day-break, the Prytanes summoned the ἡ δ' ὑστεραίῃς,<sup>δ</sup> ἅμα ἡ ἡμέρα,<sup>δ</sup>  
ὁ μὲν πρυτανεὺς ἡ βουλή κα-

council to the senate-house.	λαὸν εἰς τὸ βουλευτήριον. Demosth. π. στεφ.
The gods love the humble and hate the wicked.	οἱ θεοὶ σωφρων θεὸς φιλεῖ καὶ στυγεῖ ὁ κακός. Soph. Aj.
Thus they two weeping addressed their son intreating <i>him</i> much.	ὥς ὄντι κλαίον προσαυδαῖν φίλος † υἱός, πολλὰ λίσσασθαι. Hom. II.

**RULE II.** Plural Neuters are commonly construed with Verbs Singular : as, ἀπέλιπεν τὰ χρέηματα, Aristoph. *Money has failed.*

But it is not so.	ἀλλ' οὐκ εἰμι αὐτοί. Dem. π. στεφ.
And the children were brought to him.	καὶ φέρω <sup>1</sup> αὖ παρ' αὐτοῦ τὰ παῖδιον. Plato.
The armies were near each other.	ἐγγὺς ἀλλήλων τὸ στρατεύμα γιγνομαι. Xen. Cyr.
Objects themselves do not distract men, but opinions about them.	ταρασσω ὁ ἀνθρώπος οὐ τὸ πρᾶγμα, ἀλλὰ τὸ περὶ τὸ πρᾶγμα <sup>ε</sup> δογμα. Epict. Ench.

**OBSERV.** Two nouns in the singular, connected by a conjunction, when they express different shades of the same idea, require the verb to be in the singular number : as, μάχη, πόλεμος *τι* δέθη. Hom. II. The battle and the fight raged (was kindled).

If I had the tongue and the melody of Orpheus.	εἰ δ' Ὀρφεὺς ἔγω <sup>δ</sup> γλώττα καὶ μελὸς παρῆμι. Eurip. Alcest. (Iamb. Trim.)
Both the air and the atmos-	καὶ ὁ ἀήρ καὶ τὸ πνεῦμα, τὸ πι-

- phere around it *produces* εἰ αὐτός <sup>αὐ</sup> ὁ αὐτός ποιεῖ.  
the same effect. Plato Phæd.
- And there *was* tumult and και θορυβὸς και δυνπος εἰμι,  
uproar, such as is likely to αἰὼν. εἰκος, φοβος ἐμπιπτα, <sup>2</sup> α  
happen, an alarm being γιγνομαι. Xen. Anab.
- taken.

So also in Latin : tanta circa fuga atque trepidatio *fuit*.  
Liv. 21. 7. pigritia et desperatio in omnium vultu *emineret*.  
Id. 21. 35.

**RULE III.** A Verb, whether active, neuter or passive, may have for its Nominative an Infinitive with the Article, or the clause of a sentence.

When an Adjective, or Pronoun, or Participle is connected with it, it is always in the Neuter Gender: as, τογι ἀδικειν οὔτε ἀγαθον οὔτε καλον (ἴστι). Plato Crit. To do an injury is neither good nor honourable.

- To love is voluntary. το δ' ἐραω ἐθελουσιος εἰμι. Xen.  
Cyr.
- For to imitate is natural to men from childhood. το τε γὰρ μιμούμαι σύμφυτος οἱ ἀνθρώποι ἐκ παλς εἰμι. Aristot.
- What sort of pleasure does *victory* produce? ποιος τις ἡδονη τὸ νικαιω παρεχω; Xen.
- To have a mind not ill regulated is the greatest gift of God. το μη κακως φρονεω θεος μεγας δωρον. Æschyl. Agam.

**RULE IV.** Substantive and Neuter Verbs, and the Passives of Verbs of *naming, judging, &c.* take after them a *Nominative Case*; as, οὐκ αἰχμητῆς πεφῶκεν. Eurip. Orest. *He is not a warrior.*

The less is always an enemy to the more.\* ὁ πολὺς δ' αἰεὶ πόλεμος καθίστημι ὁ ἐλαχὺς. Eurip. Phœniss.

The degraded spends the rest of his life dishonoured. ὁδὲ ἐκπρινῶ<sup>1</sup> ἂν παρ' αἰτίμος ὁ λοιπὸς βίος διατελεῶ. Xen. Cyr.

I shall be called yours, and you shall be called mine if I shall conquer. σοὶ μὲν ἔγω, σὺ δ' ἐμὸς κεκλησώμαι, εἴπε κρείττω. Theocr.

For a cautious commander is better than a bold one. ἀσφαλὲς γάρ εἰμι ἀγαθός, ἢ θρασύς στρατηλάτης. Eurip. (Troch. Tetram. Cat.)

## VII. GOVERNMENT OF VERBS.

### I. Of Verbs governing the GENITIVE CASE.

**RULE I.** Verbs implying any *desire, affection* or *anxiety* of mind, or the reverse, govern the

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\* The abstract is here put for the concrete.



- He holding this in his hands ἡ ἀρ' ὅγ' ἐν χειρὶ ἔχω, ἡγήσομαι<sup>1a</sup>  
led the people. λαός. Hom. Il.
- If any one be charged with ἴαν τις ἀλίσκω<sup>2a</sup> κλοπῇ, καὶ  
theft and be not punished μὴ τιμᾶω<sup>1a</sup> P θάνατος. De-  
with death. mosth.
- And entertaining great hopes καὶ μεγάλας ἐλπίδας ἔχω<sup>ac</sup> πᾶς δια-  
that he will surpass all in φέρω τῷ δυναμῶμαι<sup>inf</sup> λέγειν τε  
the power of speaking and καὶ πράττειν. Xen. Mem.  
acting.

**RULE V.** Verbs signifying to *begin*, to *de-*  
*sist*, to *attempt*, to *attain* and *obtain*, to *refuse*  
or *deny*, (φθονέω, μεγαλύνω) to *err* or *fail*, to *sur-*  
*render* or *give up*, to *aim at*.

- I will go there, whence I ἔγωγε δεῦρον ἵκασιν, ὅθεν ἔγω<sup>d</sup>  
think there is an oppor- δοκεῖ καίριος εἶμι ἀρχομαι ἡ  
tunity to begin the fight. μαχη. Xen. Cyr.
- Which, having not obtain- ὅς<sup>pl</sup> μὴ κυρεῖω<sup>1a</sup> ἡ δίκη, πε-  
ed my right, I will try to ρασομαι δρασ. Eurip. Phæ-  
do. niss.
- Hear what I wish to obtain ὅς<sup>pl</sup> δε σύ τυγχανῶ<sup>\*2a</sup> ἔφρε-  
from you. μαι, ἀκουῶ. <sup>1a</sup> Soph. Phi-  
loct.

**RULE VI.** Verbs signifying to *partake of*, to  
*inherit*, (κληρονομεῖν) to *enjoy*, to *want*, to *despair*.

- That all may enjoy their ἵνα πᾶς ἐπαινεῖται βασιλεὺς.  
king. Hom.
- And all the citizens and καὶ πᾶς πολὺς καὶ ὁ προσχω-

neighbours, men and women, shared in the feast.	ρος ἀνδρῶν καὶ γυναικῶν μετέχων ἡ ἑορτή. Xen. Anab.
They were in want of every thing and despaired of their safety.	ἐνδεής εἰμι ἅπας καὶ ἀπορεῖν <sup>ml</sup> ἢ σωτηρίας. Demosth. κατὰ Νιάρχου.

**RULE VII.** Verbs signifying to *differ from*, to *oppose*, to *forgive*, to *spare*, to *speak falsely of*.

Spare my kids, spare, wolf, my dams.	φειδομαι ὁ ἔριφος, φειδομαι, λύκος, ἢ τοκάς ἐγώ. Theocr. (Dor.)
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And if you have any thing to say in opposition to my statement, oppose and I will yield to you.	καὶ εἰ πρὶν ἔχω ἀντιλεγω ἐγώ λέγω, <sup>pa</sup> ἀντιλεγω, καὶ συ <sup>a</sup> πειθώ. <sup>ml</sup> Plato Crit.
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**RULE VIII.** Verbs signifying in the Active Voice, to *fill*, to *empty*, to *satiat*e, to *free*, to *deprive of*, to *frustrate*, to *deserve*, to *remind of*, to *obtain for* (λαγχάνω) govern the *accusative* of the person with the *genitive* of the thing. In the Passive Voice they govern the *genitive*.

I have <i>filled</i> this tender eye with tears.	ὄψις τετρήν ἤδε πληθὼν <sup>1a</sup> δακρυ. Eurip. Med.
I will again <i>remind</i> you of these.	ὁ σύ αὖτις μεμνησκῶ (μνάσκω). <sup>1f</sup> Hom.
Since he wishes to be a <i>sharer</i> of this banishment.	ἐπιπροθυμῶ ἤδε κοινῶ φυγῆ. Eurip. Phœniass.
He was <i>full</i> of shame, so as	αἰδώς δὲ ἐμπληγῆναι, ὥστε καὶ

even to blush when he met  
with his elders.

ἐρυθραίνομαι, ὅποτε συνι-  
χάνω ὁ πρεσβύς. Xen.  
Cyr.

### GENERAL OBSERVATIONS.

**OBSERV.** Verbs denoting *origin* or *termination*, *buying* and *selling*, *distance from*, the *materials* from which any thing is made, the *food* or *drink* of which one partakes, the *period of time* spoken of, and some others, are commonly classed under the general rule: But a little attention will make it evident that the *genitive case* of the nouns following them in the order of construction, is either governed by a *preposition in composition* or *understood*, or by the *ellipsis* of some noun: as, οἵπερ καὶ τῶν κινδύνων πλείστον μέρος μετέξουσιν, &c. *Isocr. Archid.* who also shall have the greatest *share* of the dangers.

After they had ceased from labour. αὐτὰρ ἔπει πεινομαι<sup>1</sup> α (ἀπο) πονος. Hom.

About what time will Hermione return to the house? ἦ καὶ δ' ἐς οἶκος<sup>1</sup> Ἑρμιονη (πρι) τις χρόνος; Eurip. Orest.

Don't you think we might check his boldness? οὐκ ἂν οἴομαι αὐτός (ἀπο) θρασος ἐπισχω; ὁ Plat. Hipp. Maj.

The Armenian said that he would give a great deal for this. φημι ὁ Ἀρμενιος (ἀντι) πολὺς ἂν οὗτος πρᾶσθαι. Xen. Cyr.

**RULE IX.** Εἶμι, γινομαι, and other verbs signifying *possession*, *property* or *duty*, govern the *genitive*; as, τῶν γὰρ νικῶντων ἐστί. Xen. Anab. *it belongs to the conquerors.*

It belongs to those who have gained the battle also to command. ὁ γὰρ μάχῃ νικῶν<sup>pn</sup> καὶ τὸ ἀρ-  
χῶ ἴσθι. Xen. Anab.

They become of the old men. οὗτος ὁ γεραίος<sup>c</sup> γινώμαι. Xen.  
Cyr.

But when it was necessary to determine whose the coat should be. ὅποτε δὲ κρινῶ<sup>1a</sup> δαι<sup>op</sup> ὀποταρός  
ὁ χιτῶν εἰμ<sup>opt</sup> Id.

## II. Of Verbs governing the DATIVE CASE.

**RULE I.** Verbs or Adjectives followed by Nouns expressing the *cause, manner* or *instrument*, require them to be put in the Dative.

He entreated them by every art and contrivance. δεομαι αὐτοῦ<sup>sen</sup> παρ' ἐκαστῆς τεχνῆς καὶ  
μηχανῆς. Xen. Anab.

And they live by remembrance more than by hope. καὶ ζῶσι ἢ μνήμῃ μαλλον ἢ ἢ  
ἐλπίδι. Aristot.

But with brazen and adamantine walls, as he says, he fortified our country. ἀλλὰ χαλκοῦ καὶ ἀδαμαντίνου  
τειχοῦ, ὡς αὐτὸς φησὶ, ἡ χώρα ἐγὼ τεχιζῶ.<sup>1a</sup> Æsch.  
adv. Ctes.

For it had been cut off by a scymitar by the Egyptians. ἀποκοπῶ<sup>phu</sup> γὰρ κούρις ὑπὸ τοῖς  
Αἰγυπτίοις. Xen. Cyr.

**RULE II.** A verb signifying *advantage* or *disadvantage* governs the *Dative*; as, ὥστ' ἀρ-  
χῶν φίλοις. Soph. Elect. So as to assist his  
friends.

If it is agreeable to you.	εἰ σὺ ἡδομαι ἐστὶ. Plato Phædo.
It is not easy for every thing to happen to a mortal man according to his wish in his life.	πας δὲ οὐ ῥαδίως θνητὸς ἀνὴρ κατὰ νοὸς <sup>ac</sup> ἐν ὃ ἑαυτοῦ βίος ἐκβαίνει. Plato Menex.
For in jest no less than in earnest, he benefited those associating with him.	καὶ γὰρ παίζων <sup>pa</sup> οὐδὲ ἤττον ἢ σπουδαζὼ λυσιτελεῖν ὁ συνδιατρίβων. <sup>pa</sup> Xen. Mem.

The following Classes of Verbs for the most part govern the Dative.

1st, Verbs of *commanding, obeying, yielding, announcing, approaching, and meeting.*

I shall obey those in office.	οἱ ἐν τέλει βεβῶς πείθω. Sophocl.
He ordered each man.	κέλευω φῶς ἑκάστος. Hom.
The body must be accustomed to obey the mind.	ἡ γνῶμη ὑπηρετεῖ το σῶμα ἐθίσ- τεος. Xen. Mem.
What wild beasts he should not come near.	ὅποιος οὐ χρεὶ θηρίων πελαζῶ. Xen. Cyr.
We announced, therefore, to each other to come as early as possible to the usual (place).	παραγγέλλω <sup>1a</sup> οὐκ ἀλλήλων ἡ- κω ὥς προῖταιτα εἰς τὴ εἰω- θα. <sup>n</sup> Plato Phædo.

2d, Verbs of *praying or entreating*; as, *προσευξομεθα τοις σοις ἀγαλμασι.* Eurip. Hippol.  
*We will invoke thy image.*

I entreat all the gods and goddesses.	ὁ θεὸς εὐχομαι πᾶς καὶ πασα. Dem. π. στεφ.
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We will pray to caution, the most useful of goddesses, to save this city. ἡ δ' εὐλαΐα, χρησίμος θεὰ & προσευχομαι ἥδε διασώζω πόλιν. Eurip. Phœniss. (2 Iamb. Trim.)

*3d, Verbs of using, rejoicing and gratifying, admiring, resembling.*

They seem to use you in a still more friendly way than others. σὺ δὲ—εἶπω<sup>P ml</sup> ἐτι φιλικωτέρῳ ἢ ὁ ἄλλος χρῶμαι. Xen. Mem.

But he thought that the gods were much gratified with the honours of the most pious. ἀλλὰ νομίζω ὁ θεὸς ἡ παρὰ ὁ εὐσεύς τιμὴ μαλα χαίρει. Xen. Mem.

*4th, Verbs of admonishing, blaming, reproving, and being angry.*

I admonish the sailors. ὁ δὲ ναυτὴς παραινῶ. Thucyd.

Hector, you always somehow reprove me offering in meetings good advice. Ἐκτὼρ, αἰεὶ μὲν πῶς ἐγὼ ἐπιπλησσω, ἀγορὰ ἐσθλὸς<sup>P</sup> φράζομαι. Hom.

The soldiers having heard it, were angry and highly exasperated at Clearchus. ἀκούω<sup>1 \*</sup> δ' ὁ στρατιωτὴς, χαλεπαίνω καὶ ἐργίζομαι ἰσχυρῶς ὁ Κλεάρχος. Xen. Anab.

*5th, Verbs of contending, opposing, or resisting, (ἀντιβαίνω, ἀνθίστημι,) avenging, (τιμωρεῶ,\*) assisting, (ἀμυνῶ,\*) pardoning, trusting, and distrusting.*

\* Τιμωρεῖν, governing the *Dative*, signifies *to avenge*; governing the *accusative*, *to punish, to assail*. See Soph. Œdip. Tyr. 107, 136, 140.

No one opposed him.	οὐδείς αὐτός μαχομαι. Xen. Anab.
And I pardoned you.	καὶ ἐγὼ σὺ συγγνώσκω. Xen. Cyr.
And they entreat you to be upon your guard lest the barbarians attack you in the night.	καὶ κέλευω φυλαττω <sup>mi</sup> μὴ ὑμεῖς ἐπιτιθῆμι <sup>su z a mi</sup> ἢ νύξ <sup>z o</sup> ὁ βαρβαρος. Xen. Anab.
But I perceive some rather trusting him than any of them.	ἀλλ' (ἐγὼ) ἴσως μᾶλλον ἐκείνος πιστεύω ἢ τις αὐτός. Dem. π. συμ.

### RULE III. Passive Verbs sometimes govern the Dative of the Agent.

Has any thing new been decreed by those below concerning those here?	δοκέω τι νεός <sup>c o</sup> κατω περὶ ὁ ἐνθαδε; Lucian.
With respect then to the whole of this accusation, I hope I have spoken with moderation.	περὶ μὲν οὖν ἡ ὅλος κατηγορία <sup>ε</sup> μετρίως ἐγὼ ἐλπίζω προερεω. P <sup>pass</sup> Æsch. adv. Ctes.
Why then, pray, when blaming others does he make no mention of my actions (the things done by me)?	τί ποτε οὖν ὁ ἄλλος <sup>d</sup> ἐγκαλεῖ, ὅσων ἐγὼ πρᾶσσω <sup>pa p p<sup>pass</sup></sup> οὐχὶ μνησμαι; P <sup>pass</sup> Dem. π. στεφ.

**OBSERV.** Passive Verbs frequently take after them the genitive of the agent governed by a præposition expressed or understood.

**NOTE.** The præpositions commonly used are ἐκ, ἀπὸ, παρὰ, πρὸς, and ἐκ or ἐξ.

It is evident, that if he depart farther, we shall be frozen with cold.

That the citizens might not be infected (filled) with vice by strangers.

Say that you shall not be injured by us, my daughter.

δηλός ἐστι ὅτι εἰ προσώτερος ἀπαι-  
μι, ἀποκησώ.<sup>2</sup> ἔ ὑπο το ψυ-  
χος. Xen. Mem.

ὅπως μὴ ῥαδιουργία ὁ πολίτης  
ἀπο ὁ ξένος ἐμπίπταμαι, ὅρ  
Xen. de Rep. Lac.

λέγω, ὥς παρ' ἐγὼ οὐδεν' ἀδι-  
κῶ, <sup>mi</sup> τέκνον. Eurip. Iph.  
in Aul.

**RULE IV.** εἶμι, *sum*, when used for ἔχω, *ha-beo*, governs the Dative.

We have no other good but our arms and our valour.

So that we are no longer able to surround them by fortifications.

ἡμῖς οὐδεὶς ἄλλος ἐστὶ ἀγαθός  
εἰ μὴ ὅπλα καὶ ἀρετή. Xen.  
Anab.

ὥστε μὴ εἶναι (ἐγὼ) περιτεγχίζω  
<sup>1</sup> αὐτός. Thucyd.

**NOTE.** ἔχω is also frequently used for δύναμαι, *possum*, or has the substantive *τὴν δύναμιν* understood: as, *ἀλλὰ πάντες ἔχουσι δεῖξαι*. Xen. Mem. But all *can* show. The adjective pronoun *οἷος* (*qualis*) with the particle *τε*, has the same power; as, *οὐχ οἷος ἔ' ἐστι φιλοσοφῆν*. He is not able to philosophise.

If they could.

Did you imagine, that it was possible for a wicked man to procure good friends?

Are you not able to remember that I was investigating the beautiful itself?

No one is any longer able to

εἰ οἷος ἔ' εἶμι. Plato Crit.

συ δ' οἶσθαι, οἷος ἔ' εἶναι ποτὸς  
ὦν χρηστός φίλος κταομαι; <sup>1</sup>  
Xen. Mem.

οὐχ οἷος ἔ' εἶμι μεταομαι <sup>p</sup> ὅτι τὸ  
καλὸν αὐτὸς ἐρωτᾷ; Plato  
Hipp. Maj.

λαμπάς δ' οὐδεὶς οἷος τε φέρω



carry a lamp through want  
of exercise,

(Anapæst. Dim.) ὅπ' ἀγυμ-  
νασθαι ἐτι νυν. (Paræm. Aris-  
toph. Ran.)

## RULE V. Impersonal Verbs govern the Da- tive.

It is incumbent upon every  
one.

ἕκαστος <sup>pl</sup> προσήκει. Epict.  
Ench,

We could not seem do what  
becomes us.

οὐκ ἂν πρέπον ἡμεῖς δοκεῖν ποι-  
εῖν. Xen. Cyr.

But let it be sufficient for  
you, seeing their works, to  
reverence and honour the  
gods.

ἀλλ' ἐξαρκεῖ <sup>tu</sup> το ἔργον αὐτοῦ  
ὁρᾶν, σεβόμεναι καὶ τιμᾶν οἱ  
θεοί. Xen. Mem.

Does it then appear to you  
to be possible for a man  
to know every thing that  
exists?

ἀρ' οὖν δοκεῖ σὺ ἀνθρώπου <sup>d</sup> δυ-  
νατὸς εἶναι το ὅν <sup>pl</sup> πᾶς ἐπισ-  
τάμει; Id.

OBSERV. The following impersonal verbs frequently go-  
vern the dative with the genitive, viz. *δει*, *oportet*; *μετέσθι*,  
*est mihi cum aliquo*; *μελεῖ*, *cura est*; *μεταμέλει*, *penitet*;  
*διαφέρει*, *differt*; *προσέχει*, *convenit*.

I see that you also will need  
these *requisites*.

ὁρᾶν δὲ καὶ σὺ οὗτοι *δει*. <sup>pa 1 f</sup>  
Xen. Mem.

Whose troubles I share.

ὅς μετέσθι ἐγὼ σπῆος. Eurip.  
Phœniss.

What pray have I to do  
with the Corinthians?

τίς δὲ προσέχει δῆτ' ἐγὼ Κοριν-  
θιοί; Aristoph.

He said that he would care  
nothing about your con-  
fusion.

ἔγω, <sup>2a</sup> ὅτι οὐδὲν αὐτοῦ μελεῖ <sup>op d</sup>  
ὑμετέρος δορυλῆος. Lys.

**RULE VI.** Verbs of *comparing, giving, promising, declaring, and taking away*, govern the Dative with the Accusative.

He did not compare me to a god. ἔγωγε θεὸς μὲν οὐκ εἰκαζω. <sup>1</sup> *a*  
Xen. Ap. Soc.

But Jupiter does not accomplish for men all their intentions. ἀλλ' οὐ Ζεὺς ἀνὴρ νόημα πάς τελευταῖ. Hom.

To you he announced peace, to them assistance. σὺ μὲν εἰρήνην, ἱκεῖνος δὲ βοήθεια ἐπαγγελλομαι. <sup>1</sup> *a* Demosth.  
π. στεφ.

I promise you ten talents. ὑπισχεσθῆναι σὺ δέκα ταλάντων.  
Xen. Anab.

To avert the baneful plague from others. ἀεικής λόγος ἀμυνῶ <sup>1</sup> *a* οἱ ἄλλοι. Hom.

### III. Of Verbs governing the ACCUSATIVE CASE.

**RULE I.** A Verb denoting *action or motion*, governs the Accusative : as, γινώθι σεαυτὸν. *Know thyself.*

Fear God and honour your parents. ὁ μὲν θεὸς φοβέσθαι, ὁ δὲ γονεὺς τιμᾶν. Isocr.

For either time consumes, or disease impairs beauty. καλλὸς μὲν γὰρ ἢ χρόνος ἀναλίσκω, <sup>1</sup> *a* ἢ νόσος μαρμαίρει. Id.

Do not choose the impious as your friends having rejected the pious. μὴ δὲ δυσσεβὲς αἰρεσθῆναι <sup>2</sup> *a* συπαρωθῆναι <sup>1</sup> *a* εὐσεβὲς. <sup>c</sup> Eurip. Orest.

OBSERV. Sometimes the infinitive mode with the article stands in place of a noun in the accusative : thus, *καλοῦσι γς ἀπολασθαι τὸ ὑπο τῶν ἡδονῶν ἀρχεσθαι*. Plato Phæd. They call the being governed by pleasures intemperance.

And thinking slavery a grievous evil before they were in love.

He also loses the remembrance of his gratitude to fortune.

And most of us till then were tolerably able to refrain from weeping.

*καὶ μάλα κακὸς νομίζω, γς ἴσαι τὸ δουλεύειν*. Xen. Cyr.

*συνακαλίσκω<sup>1a</sup> καὶ τὸ μνησθαι<sup>p</sup> ἢ τύχη ἢ χάρις*. Demosth. Olynth. 1.

*καὶ ἔγω ὁ πολὺς<sup>pl</sup> τιως μεῖς<sup>i</sup> πικρῶς οἶός τε εἰμι κατεχῶ τὸ μὴ δακρυῶν*. Plato. Phædr.

NOTE. The following phrases I would recommend to the attention of learners. *εὖ πασχω*, beneficiis afficio; *εὖ ποιῶ*, *εὖ δρῶ*, beneficiis afficio : *ἐλαττων ὁ παθὼν ἐν τοῦ ποιησαντος*. Aristot. Eth. the obliged is inferior to the obliger. *κακὸς πασχω ὑπο τινος*, malis afficio ab aliquo. *κακὸς ποιῶ τινα*, injuria aliquem afficio. *εἴ τις ἀγαθὸν ἢ κακὸν ποιήσειν αὐτόν*. Xen. Anab. If any one should treat him well or ill. *σχολαίως ποιῶν*. Xen. Anab. remissè agere. *δινὰ πικροθίνα*. Aristoph. Nub. 606. to be abominably ill treated. *πασχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλιγα*. Herod. They enjoy also no few advantages. *τι χρεμα πασχῶς, ὃ πατιε*; Aristoph. Nub. What ails you, father?—*Πράττω*. 1. *πράττω τι παρὰ τινος*, aliquid ab aliquo impetrare. 2. *πράττω ἐν πολιτικῇ*, to engage in politics. 3. *τα κοινὰ πράττω*, rempub. administrare. 4. *εὖ πράττω*, to be prosperous. 5. *κακὸς πράττω*, to be unfortunate. 6. *μετὰ τινος*, or *ὀπὲρ τινος πράττω*, a partibus alicujus stare. to act with, or in behalf of any one. 7. *κάκιον vel χυῖρον πράττω*, to be more unfortunate. *ἄμεινον πράττωμι*. Aristoph. Plut. we are more fortunate. *χρηστὸν τι πράττων*. Id. 341. in good luck. 8. *πράττειναι τινὰ χρεμάτα*, Thucyd. 4. c. 65. to fine any one. *ἰσὺν τὰργυροῖσι ἱεραττομένη*. Aristoph. Ran. When I asked money. *μισθὸν δ', ὅτιν' εἰ Πράττει με*. Aristoph. Nub. 246. Whatever reward you may bargain with me for. *ὀνομαστὰ πράττων*. Eurip. Med. Her. F. 509. 9. *σκοτεινὰ πράττω*. Eurip. Suppl. 334. obscure degere. 10. *τα μέγιστα πράττω*, sometimes signifies, *ad summum fortunæ pervenire*, sometimes, *res magnas gerere*. 11. *παντα ἀγαθὰ πράττω*, to be exceedingly fortunate.

12. πολλὰ πρᾶτται, to be officious. 13. πρᾶτται φίλα τι, to gratify one. ἡμεῖς ἐργάσασθαι τι διὰ κακῶν ἡμᾶς. Demosth. π. στυφ. p. 118. δοῦναι δίκην, to suffer punishment, i. e. to give satisfaction. δίκην λαβεῖν παρὰ τίνος, to inflict punishment upon any one, i. e. to obtain satisfaction. λιυσίμος δίκη, lapidatio. Eurip. Heracl. 60. χάριν δίδουσι, to do a favour. χάριν ἀντιδιδόναι, to requite a favour. λίγναι κακῶς τινα, to speak ill of one. εἰ δ' ἡμᾶς κακῶς ἐρεῖ. Eurip. Alcest. 720. λίγνεν ἂν κακῶς τυράννους. Eurip. Med. 458. κακῶς τὰ ἀπέρητα λίγνουν ἑλλήλους. Demosth. περὶ στυφ. 113. τινι κακῶς φρονεῖν, to think ill of one. οὐκ ἂν δυνάμην σοι κακῶς φρονεῖν ποτέ. Eurip. Med. 465.

**RULE II.** Verbs of *accusing, condemning, acquitting, freeing, estimating or valuing*, take after them the Accusative of the person with the Genitive of the thing.

The accuser blames Socrates *οὗτος Σωκράτης ὁ κατηγορούμενος αἰτιασάμενος*. Xen. Mem.

But you, goddess, having come freed him from *his* bonds *ἄλλα σὺ ὁ γὰρ ἐρχομαι, ὡς θεῶν ὑπολυοῦμαι ὁ δέσμος*. Hom.

For such are the exalted ideas I have entertained of you and myself. *οὕτως ἐγὼ καὶ σὺ ὁ καλὸς καὶ ἱμαντοῦ ἀξίως*. Xen. Cyr.

But if the property be estimated at more money. *εἰάν τις πολλὸν ἢ οὐσία ἀποτιμάται, ἢ ἡμῶν χρημάτων*. Dem. π. στυφ.

**RULE III.** Verbs of *asking and teaching, giving and taking away, benefiting and injuring, clothing and unclothing, concealing, hindering and persuading*, and some Verbs of *accusing*, govern *two accusatives*, the one of the person, the



other of the thing; as, ἢν τις εἰρηται με τοῦνομα.  
Lucian. *If any one should ask me my name.*

Whether did I ask any thing of you? ποτηρον αἰτω τις συ; Xen. Anab.

They teach the young men also modesty. διδασκω δε ὁ παις και σωφρων- νη. Xen. Cyr.

He did much good to the city. πολυς αγαθος <sup>pl</sup> ἡ πολυς πνευ<sup>1 a</sup>. Isocr.

As he did not persuade the Phocians to this. ὡς οὗτος οὐ πείθω οἱ Φωκαῖες. Hesiod.

It is in the power of the Ephori to treat their king thus. ἐξεστι ὁ Ἐφοροι ὁ βασιλευς δρῶν <sup>1 a</sup> οὗτος. Thucyd.

Do not conceal from me what I am going to suffer. μητοι ἐγω κρυπτω <sup>su 1 a</sup> οὗτος ὅσπερ μελλω πασχω<sup>2 a</sup>. Æschyl. Prom.

You have deprived hoary fathers of their noble sons. πολιος τ' ἀφαιρέω<sup>2 a mi</sup> πατῆρ εὐγενῆς τέκνων. Eurip. (Iamb. Trim.)

**RULE IV.** The Accusative Case in general after *Passive* and *Substantive Verbs*, or when any *related circumstance* is introduced, is governed by the præposition *κατα* understood.

I am distracted in my fearful mind. ἐκτενω <sup>p pass</sup> φοβερος φρην. Soph. Œd. Tyr.

They are unfortunate both at home and abroad. το <sup>pl</sup> τ' ἐνδον εἰμι, το τε θυραξὶ δυστυχης. Eurip. Orest.

And strikes me on the middle of my liver. και ἐγω τυπτω μεσος ἥπαρ. Anacr.

Having my hand armed with this sword. ὀπλιζῶν <sup>P PASS</sup> δε χεὶρ ὅδε φάσγανον. Eurip. Phœniss.

Having his shoulders enveloped in a cloud. νεφέλη εἴλυμι ὤμος. Hom.

**RULE V.** Verbs signifying *distance* or *space* take after them an Accusative.

He is not far off, but near you. ἰδ' οὐ μακρὸς (ὁδὸς) ἀπ' ἐστί, πλησίον δὲ συ. Eurip. Phœniss.

Ephesus is distant from Sardes three days journey. Ἐφεσὸς ἀπέχω ἀπὸ Σάρδεϊς τρεῖς ἡμέραι ὁδός. Xen. Anab.

The two lines were four stadia distant from each other. τετταρα σταδιον ἀπέχω ἡ φάλαγγ' ἀπ' ἄλληλων. Id.

And if now when the battle was fought three days journey from Attica such danger and alarm surrounded the state. καὶ εἰ νῦν τρεῖς ἡμέραι ὁδὸς ἀπὸ ἡ' Ἀττικῆς ἡ μάχη ἔγινετο <sup>P PASS</sup> τοσούτος κίνδυνος καὶ φόβος περιῖσθηται <sup>2a</sup> ἡ πόλις. Dem. σ. σιφ.

#### IV. Of the Infinitive.

**RULE I.** The Infinitive Mode is governed by *Verbs, Participles, and Adjectives.*

Frightful to behold. δεινὸς εἶδαι <sup>2a</sup> Theocr.

Whoever desires to live let him try to conquer. ὅστις ζῶν ἐπιθυμῶ, πειρασθῆναι νικῶν. Xen. Anab.

When the boys seemed to be fit to learn something. ἰπιδαν δοκέω <sup>1a</sup> ἱκανοὺς εἶναι ὁ καὶ μαθῆναι τι Xen. Mem.

Do not hasten to be rich rather than to appear to be good. μη σπευδω<sup>pl</sup> πλουτεω μαλλον η χρηστος δοκει ειναι. Isocr.

**OBSERV.** The infinitive is often used elliptically, especially by the poets, *δρα, σέψαι, φυλάσσου, βλεπε, σκοπει, δοξ, θελω, χελων* or *εύχομαι* being understood to govern it: as, *αυτος εν πρωταισι μαχισθαι, supplε, δρα* or *εθελε*. Hom. Do thou fight among the foremost.

Take charge of them two for me. η εγω μελομαι (εύχομαι). Soph. CEd. Tyr.

(I exhort you) always to excel and be superior to others. αιεν αριστευω και υπεροχος εμμεναι αλλος.<sup>s</sup> Hom.

(See) that you do not admit sleep upon your languid eyes. μηδ' υπνος μαλακος επ' ομμα<sup>d</sup> προσδεχομαι.<sup>1a</sup> Pythag.

**RULE II.** The Infinitive Mode has an Accusative before it, and this may be an Infinitive with the Accusative of the Article.

It is the fate of royalty, said he, when conferring favours to be defamed. βασιλικος,\* φημι, ειμι εὖ ποιῶ<sup>ra</sup> κακως ακουω. Plut.

For, in the first place, I think that the being in good health is a blessing, and the being in ill health an evil. πρωτον μιν γαρ αυτος το υγιαινω αγαθος ειναι νομιζω, το δε νοσω, κακος. Xen. Mem.

**OBSERV.** When a person *speaks of himself*, or when the nominative to the verb and the pronoun or adjective pre-

ceding or succeeding the infinitive respect the same object, the *accusative* of the personal pronoun is not used before the infinitive. If an adjective, participle or pronoun (αὐτός commonly) is employed when one speaks of himself particularly, it is generally in the nominative : But when he speaks of another, the *accusative* is most commonly placed before it : thus, οἱσι γὰρ δὴ εἶναι καλλίστος τε καὶ μέγιστος. Plato Alcib. 1. For you think indeed that *you* are very handsome and very great. He said that he (i. e. another person) insulted the state. καταφρονεῖν αὐτὸν ἐφ' ἧς πόλεως. Æschines adv. Ctes.

Do you imagine having deluded us to escape unpunished ?

μῶν ἀξίῳ φενακίζω<sup>1 a</sup> ἔγω ἀπαλλασσω<sup>a 2 pass</sup> ἀζημιος ; Arist. Plut.

I omit that *I myself* was frequently crowned.

παραλείπω καὶ πολλακίς αὐτός στεφανύω.<sup>p pass</sup> Dem. π. στεφ.

Do you say that you are able to make a rhetorician if any one will learn from you ?

ῥητορικός φημι ποιῶ οἷος τ' εἶναι ἔαν τις βουλομαι<sup>su</sup> παρὰ σὺ εἰ μάθῃ ; Plato Gorg.

He said that neither he himself will do it.

οὐκ φημι<sup>2 a</sup> οὐτ' αὐτός ποιῶ<sup>1 f</sup> οὗτος. Thucyd.

Do you think that you *yourself* could speak if it were necessary and the senate chose you ?

ἢ οἶμαι οἷοσ' ἂν εἴμι αὐτός, ἔγω<sup>2 a</sup> εἰ δεῖ<sup>or</sup> καὶ αἰετομαι<sup>2 a</sup> σὺ ἢ βούλῃ ; Plato Menex.

**RULE III.** The Infinitive Mode of Substantive and Neuter Verbs has commonly the same Case after it as before it : as, ἐπειδὴ καὶ σὺ φησὶ εἶναι θεός. Aristoph. Ran. *Since you say that you are a god.*



- Do you think Phidias a bad artist? Φειδίας ὥμαι κακος εἶναι δημιουργος; Plato Hipp. Maj.
- Does not such a person seem to you to be a disagreeable friend? οὐ δοκεῖ σὺ καὶ οὗτος χαλεπος φίλος εἶναι; Xen. Mem.
- Are we all in reality become rich? ὁτως γὰρ ἐστὶ πλουσιος ἅπας ἡμεις<sup>d</sup> εἶναι; Aristoph. Pl.

OBSERV. This rule admits of exceptions, particularly after impersonal verbs, when the adjective, pronoun, or participle, preceding or coming after the infinitive, does not agree with the substantive or pronoun governed by the impersonal or other verbs, but is put in the accusative: as, *εἶναι γὰρ αὐτοῖς ἵεναι, πράξαντας τὰ βέλτιω τούτων*. Xen. Mem. For they may go and do something better than these. *ἔμειο δὲ δόσεν ἀρεῆς ἀλκτῆρα γενέσθαι*. Il. σ'. 100.

- If it will be enough for you to become the supreme ruler of the Athenian state. εἰ ἔξαρκεῖ σὺ τυραννος γινομαι<sup>2 a</sup> ἢ Ἀθηναίων πολισ. Plato Alcib. 2.
- I determined having gone to those called philosophers. ἐδοξε ἐγὼ ἐλθὼν παρὰ οἱ<sup>ac</sup> καλεῶν οὗτοι φιλοσοφος. Lucian.
- For it was not Cyrus' way, (when) he had, not to give. οὐ γὰρ εἰμι πρὸς ὁ Κυρος τροπος,<sup>e</sup> ἔχων μὴ ἀποδιδωμι. Xen. Cyr.
- If the most skilful were allowed to go united against the unskilful. εἰ ἔξεστι<sup>im</sup> οἱ κρατιστοι συντιθεμαι<sup>2 a</sup> ἐπὶ οἱ χειρων<sup>ac</sup> ἡμμι. Xen. Mem.

RULE IV. Instead of the Infinitive, preceded by the *Accusative*, the Indicative, Subjunctive or Optative, preceded by *ὅτι* or *ὥς*, is frequently used:

thus, *γνωθι ὅτι ἔγω ἀληθῆ λέγω*. Soph. Œd. Tyr.  
*Know that I speak the truth.*

They said that Cyrus was dead. οὗτος λέγω ὅτι Κυρὸς μὲν θνήσκει. Xen. Anab.

And having gone to ask Cyrus for ships that they might sail away. ἔλθων δὲ Κυρὸς αἰτῶν πλοίων ὡς ἀποπλεῖν. Xen. Anab.

And no one ever shall say that I,—having betrayed the Greeks, preferred the friendship of the barbarians. καὶ οὐποτ' ἔρῳ οὐδείς ὡς ἔγω,—  
 προδιδῶμι <sup>2</sup> αἱ Ἑλλήνες, ἢ  
 οἱ βαρβάροι φίλα αἰρέσονται. <sup>2</sup> Id.

OBSERV. ὡς is sometimes construed with the participle (commonly the future) in different cases instead of the indicative; as, ὡς οὐκ ὑπειξῶν οὐδὲ πιστεύσων λέγεις; Soph. Œdip. Tyr. *Do you say that you will not yield or obey?* ἔξῃπλιν ὡς πολέμησάν. Xen. Anab.

You announce, as it appears, that he is dead. ἀγγελλῶ <sup>1</sup> αἰὲς εἶπαι, <sup>1</sup> <sup>2</sup> ὡς θνήσκει. Xen. Soph. Elect.

Be thus assured that I will not give over. οὕτω γινώσκω <sup>1</sup> ὡς οὐδὲ παύομαι <sup>1</sup> ἔγω. Lucian.

Let none of you say that I will command this army. ὡς μὲν στρατηγῶν ἔγω αὐτοῦ ἢ στρατηγία μὴδεὶς ὑμῖν λέγει. Xen. Anab.

And he (usually) prayed to the gods to give him simply what was good, as the gods know best what is good. καὶ εὐχομαι <sup>1</sup> δὲ πρὸς οἱ θεοὶ ἀπλῶς τὸ ἀγαθὸν <sup>1</sup> διδοῦναι, ὡς οἱ θεοὶ <sup>2</sup> καλλίστα εἰδέναι, <sup>2</sup> ὅποιος <sup>1</sup> ἀγαθὸς εἰμι. Xen. Mem.

**RULE V.** The Infinitive with the Article, and sometimes without it, is often used instead of a Noun: thus, τοῦ φιλοσοφεῖν οὐδὲν ἥδιον, for τῆς φιλοσοφίας, *nothing is more pleasant than philosophy*. το φρονεῖν, *sapientia*: τοῦ φρονεῖν, *sapientiæ*: πρὸς το φρονεῖν, *ad sapientiam*; ἐν τῷ φρονεῖν, *in sapientia*.

Don't you think that to die  
is the opposite to live?  
i. e. that death is opposite  
to life.

οὐκ ἴναντιος μεν φημι το ζῆαι, το  
τεθνημι εἶναι; Plato Phæd.

Since you are accustomed to  
make use of questions and  
answers.

ἐπιιδὴ καὶ εἶωθα χράσμαι τὸ  
ἐρωτᾶν καὶ ἀποκρίνομαι. Pla-  
to.

He will free me from death.

ἔσω<sup>mi</sup> με μὴ θνησκῶ. <sup>2</sup> Eurip.  
Orest.

The pleasantest life *consists*  
in being wise.

ἐν ὁ φρονέει ἡδύς βίος. Soph.

For all things are subservient  
to riches.

ἅπας το πλουτεω γὰρ εἰμι ὑπη-  
κοός. Aristoph. Plut.

**RULE VI.** The Greeks use the Infinitive Mode, generally with the Article, governed either by a præposition expressed or understood, or by some other word in the sentence, in the same manner as the Latins their Gerunds and Supines: thus, ἐπισταμενος πολεμιζειν. Hom. *Skilled in the art of war* (*peritus bellandi*).

- In learning. (*In discendo.*) ἐν το μαθηται. <sup>2a</sup> Soph.  
 To others you were going ἀλλοι δομος λειπω <sup>1f</sup> μίλλω ἐρ-  
 to leave (*relicturus eras*) φανος διαρπαζω. <sup>1a</sup> Eurip.  
 this deserted house to be Alcest.  
 plundered (*diripiendam*).  
 Worthy to be chosen (*dignus electu*). ἀξιος χειροτονειω. Æsop.  
 For he was stern to behold και γαρ ὁραω στυγνος εστι. Xen.  
 (*tetricus erat visu*). Anab.

OBSERV. 1. Participles are likewise used in a similar manner, and agree with the nominative to the verb in gender, number and case; thus, αἰρεῖται πολεμῶν μειονα ταῦτα ποιων. Xen. Anab. He preferred to diminish them *in* waging war.

- By dying I shall afford laughter ὀνησκω <sup>2a</sup> <sup>f</sup> τιθημι ὁ ἕμος ἐχθρος  
 to my enemies. γελως. Eurip. Med.  
 But by what action he might ἀλλα τι ἂν συ ποιω <sup>1a</sup> χαριζο-  
 gratify you. μαι. <sup>OP</sup> <sup>1a</sup> Xen. Cyr.

OBSERV. 2. The following construction of the infinitive with the article, governed frequently by a præposition, a noun or a verb, either with or without certain cases of a substantive, adjective or pronoun, between the article and it, deserves particular attention: thus, ὅποτε φιλοτιμῶς ὃ ἔχουσιν πρὸς τὸ ἀγαθοὶ φαινοῦνται, τοῦτε πειθεσθαι αὐτοῖς ἥδιον εἰη τοῦ ἀπειθεῖν. Xen. Cyr. *And when they are ambitious to appear brave men, and to obey is more agreeable to them than to disobey.* In this example, the article before φαινοῦνται is governed in the accusative by the præposition πρὸς, and ἀγαθοὶ is in the nominative case, as related to the nominative of ἔχουσιν.

- This he did from being σε- αὐτος δε ποιω ἐκ το χαλπετος εἶ-  
 vere. ναι. Xen. Anab.

- With our drinking sleep our cares. *οὐν το πινω ἡμεις<sup>ac</sup> εὐδω ἡ με-  
ριμνη. Anacr.*
- If all should die that par- *εἰ ἀποθῆσκω<sup>op</sup> μιν πας<sup>pl</sup> ἴσον*  
takes of life. *το ζω μεταλαμβανω.<sup>2 a op</sup>*  
*Plato Phædo.*
- That* it was evident that no- *φανερὸς εἶναι ὅτι οὐδεὶς ὠφελιμὸς*  
thing was more useful than *ἑστὶ το Σωκράτης συνιμι.*  
to associate with Socrates. *Xen. Anab.*
- And while we live we shall *καὶ ἐν (χρόνῳ) ὅς ἀν ζωω<sup>m</sup> οὐ-*  
thus, it appears, be near- *τως, ὡς εἰπω<sup>p mi</sup> ἐγγυτατω*  
est to know, i. e. we shall *εἰμι το εἶδημι. Plato Phædo.*
- For all other men before *οἱ μιν γὰρ ἄλλος πας ἀνθρώπος*  
events commonly make *προ τα πραγματα ἰδω<sup>p</sup> mi*  
use of deliberation. *χραιομαι το βουλευομαι. De-*  
*mosth.*

**RULE VII.** Verbal Adjectives in *τιος* are frequently used by the Greeks when any necessity is implied, in the same way as the Future Participles Passive and Gerunds in Latin, and govern the *Dative* of the *Agent* with the *Cases* of their own Verbs : thus, *ὑμῖν ταυτα πραπτεον.* Demosth. *Hæc facienda sunt vobis. You must do these things.*

- That Clearchus was not to *ὡς οὐκ ἀπιστιον ἑστί<sup>op</sup> Κλεάρχος.*  
be disobeyed. *Xen. Anab.*
- Every thing of rulers (i. e. *ὁ κρατιω ἑστί πας<sup>pl</sup> ἀκουστιος.*  
Rulers) must be obeyed. *Soph. Elect.*
- I think indeed that all must *ἡμεις δε γ' οἶμαι πας ποιητιος.*  
be done by us. *Xen. Anab.*

And not to be by any means worsted by a woman. και οὐ τοι γυνή οὐδαμῶς ἡσση-  
τεος.<sup>n</sup> <sup>m</sup> Soph.

And if you think that you ought to be enriched by cattle, you must bestow care upon cattle. εἴτε ἀπο βοσκημα ἔσται δαδὲ  
πλουτιζῶ, το βοσκημα ἐπιμε-  
λήσιος. Xen. Mem.

## IX. OF PARTICIPLES.

**RULE I.** Participles govern the Cases of their own Verbs.

For I remember once to have heard you. μνησσομαι γὰρ ἀκουῶ<sup>1</sup> α ποτε συ.  
Hom.

Those inimical to the tranquillity of the state having observed him. κατειδὼ<sup>2</sup> α ὁ αὐτός οἱ ἡ πόλις  
προσκολεμῶς ἡσυχία. Æsch.  
adv. Ctes.

To whomsoever he gave out that he was a friend, he was evidently plotting against him. ὅστις δε φημι<sup>op</sup> φίλος εἰμι, οὗτος  
ἐνδηλός ἐστι ἐπισουλῆσαι. Xen.  
Anab.

**RULE II.** Participles are often elegantly preceded by the Verbs εἶμι, γίνομαι, ὑπάρχω, ἔχω, τυγχάνω, φθάνω, λανθάνω, ἦκω, χαίρω, and the poetic Verbs κύρω, τελέθω, πέλω, and πέλομαι, to express what in Latin would be rendered by some Tense of a single Verb: thus, οὐ σιωπησας ἔσσι; for οὐ σιωπησεις; *Won't you be silent?* Soph. Œdip. Tyr.

- If my mother did not live. εἰ μὴ κυρὼ ζῶν ἢ τιπτοῦ. <sup>Pa 2 a</sup>  
Soph. CEd. Tyr.
- Before I wet the tip of my lips. οὐ φθάνω βρεχέω. <sup>1 a</sup> ἀκρὸς το χει-  
λος. Lucian.
- His corruption and bribery escaped me. ἐγὼ διαφθείρω. <sup>P Pa</sup> καὶ πειρασ-  
κω. <sup>Pa</sup> ἑαυτοῦ λανθάνω. <sup>tm</sup> De-  
mosth.
- That you may not conceal from yourself that you are ignorant. ὅπως μὴ λανθάνω. <sup>2 a</sup> σεαυτοῦ ἀγ-  
νοῶ. Xen. Mem.

**RULE III.** The Participle is used instead of the Infinitive after Verbs signifying to *go* or *proceed*, to *send*, to *persevere*, to *desist*, to *perceive*, to *appear*, to *find*, &c. and such as signify an *affection* or *emotion of the mind*: thus, δευρ' ἰτε πειυσομενοι τα νῆατερα. Aristoph. Av. *Come hither to learn the news.*

- Go rejoicing. χαίρω πορευομαι. Eur. Med.
- He appeared to surpass all his contemporaries. πας ὁ ἡλιξ διαφέρει φανω. Xen. Cyr.
- Though I should never cease looking at her. ἢν μηδέποτε παύω. <sup>su 1 a</sup> θεωμαι. Xen. Cyr.
- They continue to maintain the peace. ἢ εἰρηνη ἀγω διατελεω. Isocr.
- He ceases being thirsty, i. e. he is no longer thirsty. ὀψαω παύω. Xen. Cyr.
- I, my friends, am glad at the honour conferred upon me by you. ἐγὼ, ὦ ἀντρες, ἡδω μεν ὑπο ὑμεις τιμαω. Xen. Anab.

OBSERV. The participle in general is frequently used instead of the *infinitive*, and sometimes even instead of *ad-verbs*: thus, πεμψω ταχυνασα. Soph. Œdip. Tyr. I will send, having made haste (quickly). ἀλλ' ἀνυσας τρέχει.

No one said that he knew. οὐδεις εἶδεν<sup>p</sup> λεγων. Soph. Œd. Tyr.

Be assured that you have heard such things. τοσούτος ἀκουω<sup>1a</sup> ἰσημι. Eur. Orest.

They say *falsely* that you are the descendant of Ægis-bearing Jove. ψευδομαι δε συ φημι Zeus γονος Αἰγιοχρος<sup>1on</sup> εἰμι. Hom.

RULE IV. The participle is used after the Adjectives φανερος, δηλος, and their compounds, ἀφανης, ἐπιφανης, &c.; and the Adjective is commonly rendered in English by its adverb: as, δηλος ἦν ἐπιθυμῶν μιν πλουτου ἰσχυρως. Xen. Anab. *He was evidently very desirous of riches.*

He was evidently endeavouring to surpass. φανερος ὅ ἐστι νικῶν πειρασομαι. Xen. Anab.

It was evident to all that they would be obliged to fly to us. φανερος<sup>pl m</sup> πας ἐστι ἀναγκαζω<sup>1f</sup> καταφευγω ἐφ' ἡμεις. Dem. π. στεφ.

And the agents also of the gods you will find to be invisible. και οἱ ὑπηρετης δε οἱ θεοι εὐρισκω ἀφανης εἰμι. Xen. Mem.

Those about Ariæus were evidently giving less attention to the Greeks. ὠδηλος ἐστι οἱ περι ὁ Ἀριακος ἦττον οἱ Ἕλληνες προσεχω ὁ νους. Xen. Anab.



**RULE V.** The Participle, with the Article preceding it, is frequently used instead of the *indicative* with the *relative* : as, *τις ἦν ποτε ὁ τουσδε λειξας τους λογους ὑμιν, γυναι* ; Soph. Œdip. Tyr. *Who was it, pray, that gave such information to you, lady ?*

For I am he who saves you. *ἐγὼ γὰρ εἰμι ὁ καὶ ὑμῖν αὐτός<sup>ε</sup> σώζω.* Xen. Mem.

He that was purified from the murder (as to the murder). *αὐτός δὲ ὁ καθαίρων<sup>1</sup> ὁ φόνος.* Herod.

What man was it that dared such a thing ? *τις ἀνὴρ<sup>ε</sup> ἔστι ὁ τόλμαι<sup>1</sup> ὁδε ;<sup>pl</sup>* Soph. Antig.

And he who arranges and supports the whole world, in whom are all things excellent and good. *καὶ ὁ ὅλος κόσμος συντάττω τε καὶ συνεχώ, ἐν ᾧ πᾶς καλὸς καὶ ἀγαθὸς εἰμι.* Xen. Mem.

**RULE VI.** A Substantive with a Participle, whose case depends upon no other word, is most frequently put in the *Genitive absolute* : as, *οὐδενος κωλυοντος.* Xen. Anab. *No one hindering.*

The enemy being encamped under the very walls. *ἐχθροὶ ὑπ' αὐτὸς τεῖχος<sup>d</sup> καθεύ�μαι.* Eurip. Phœniss.

Now think that your children are no more, *ὥς οὐκ ἔτ' ὧν σοὶ τέκνον φροντίζω* δη. Eurip. Med.

And the Syracusans and their allies having been *καὶ νικᾶν<sup>1</sup> οἱ Συρακουσῶν καὶ οἱ συμμάχοι, καὶ νικρὸς ὑπο-*

vanquished, and having carried off their dead under a truce. σπονδος ἀναιρέομαι.<sup>2a</sup> Thucyd.

**RULE VII.** Participles, as they denote qualities in action, may, with the Article most commonly prefixed, be substituted for the names of agents: as, *προς τον έχοντα ο φόβος έρπει.* Soph. *Envy creeps to the person possessing, i. e. to the possessor.*

Seeking the advantage of the traitor. το ο προδιδων συμφερον ζητω. Dem. π. στεφ.

And to which part of the repugnant? και εις τι (μερος) ο απειθει; Plato Crit.

Your son shall lay you. αποκτεινω συ ο φυμι.<sup>2a</sup> Eurip. Phoeniss.

## X. OF ADVERBS.

**RULE I.** Adverbs are joined to Substantives, Adjectives, Verbs, Participles and other Adverbs: as, *πολυγε ήττον, multo minus, far less.* Xen.

And from this period many more men courted him. και πολυ πολυς εκ τουτου αυτος θεραπειω ανθρωπος.<sup>8</sup> Xen. Cyr.

And it was said that he was not very willing to be governed by others. αρχω δ' υπο αλλοις ου μαλα εβελω λεγομαι. Xen. Anab.

They fly in swarms upon the vernal flowers. βοτρυδον δε πιτομαι επ' ανθος.<sup>a</sup> ειαρνος. Hom.

**RULE II.** Adverbs govern the same case as the Adjectives, Verbs, &c. whence they are derived : as, *ἄξιως* λόγου ; *worthy of estimation.*

And I am honoured most of all. *τιμῶν δὲ μάλιστα* παρ. Xen. Mem.

Sufficiently for me. *ἱκανοῦτως* δὲ ἐγώ. Soph. Elect.

**RULE III.** Adverbs of *time, place, quantity, order, exception*, and the like, govern the Genitive.

You are now at that period of life. *ἐνταῦθα ἥδη εἰμὶ ἡ ἡλικία.*

Where are we? *οὐ γῆ εἰμὶ ;*

**RULE IV.** *νη* and *μα*, used in *adjuration or swearing by*, govern the Accusative : as, *καὶ νη Δία*, *yes by Jove.* Xen.

I swear by this sceptre. *καὶ μα ὅδε σκηπτρον.* Hom.

No, I swear by those of your ancestors who exposed themselves to danger at Marathon. *οὐ, μα οἱ ἐν Μαραθῶν τροχινδυνεύου<sup>1</sup> οἱ πρόγονοι.* Dem. π. σισφ.

**RULE V.** Two or more negatives commonly strengthen the negation : as, *ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν.* Hom. *Since it is not at all becoming.*

- Nor did any one at all of the  
Greeks suffer any injury  
in this battle.  
That is, not only not to pre-  
judge any thing.
- οὐδε ἄλλος οὐδε αἱ Ἕλληνες ἐν  
αὐτῷ ἡ μάχη πασχῶ<sup>2a</sup> οὐδεις  
οὐδεν. Xen. Anab.  
τοῦτο ὃ ἐστίν, οὐ μόνον το μὴ  
προκαταγινώσκω<sup>p</sup> μηδεν. Dem.  
π. στεφ.

OBSERV. If a verb come between the two negatives they form an affirmative: thus, οὐ δυναμαι μὴ μεμνησθαι αὐτοῦ. Xen. I cannot but remember him.

- It is impossible not to be.  
He certainly will attack us.  
You cannot but be a gene-  
rous man.
- ἐστὶ μὲν ἀδυνατος μὴ οὐκ εἶναι.  
Xen. de Venat.  
οὐκ ἐστὶν ὅπως οὐκ ἐπιτιθῆμι<sup>1 f mi</sup>  
ἡμεις. Xen. Anab.  
οὐκ εἰμι ὅπως οὐκ εἰ συ γενναῖος  
ἀνὴρ. Aristoph.

RULE VI. The question *Whither?* is commonly answered by the *Præposition* εἰς or πρὸς with the *Accusative*;—*Where?* by ἐν expressed or understood with the *Dative*;—*Whence?* by ἐκ or ἀπο with the *Genitive*;—and *By* or *Through what place?* by δια with the *Genitive*.

- Cyrus having thus gone to  
the Persians.  
When Mandane was prepar-  
ing to return again to her  
husband.  
At Mycene, not here, invoke  
the gods.  
But after there came to him  
twenty ships from Syra-
- ὁ μὲν δὴ Κυρὸς οὕτως ἀπερχο-  
μαι<sup>2a</sup> εἰς Περσας. Xen. Cyr.  
ἐπειδὴ δὲ ἡ Μανδανὴ παρασκευα-  
ζομαι ὡς ἀπειμι<sup>pa 2a</sup> παλιν  
πρὸς ὁ ἀνὴρ. Id.  
Μυκῆναι, μὴ ἐνθαδ', ἀνακαλεῶ  
θεοῖς. Eurip. Phœniss.  
ἐπεὶ δ' ἐρχομαι<sup>2a</sup> αὐτὸς ἡ τε ἐκ  
Συρακουσῶν ναὺς εἰκοσὶν, ἐρχο-

cuse, and others also from Ionia.	μαὶ δὲ καὶ ἡ ἀπὸ Ἰωνία. Xen. Hist. Gr.
Thence he marches through Syria, and arrives at the river Araxes.	ἐντεύθεν ἐξέλαινω διὰ τὴν Συρίαν, καὶ ἀφικνέομαι πρὸς τὸν Ἀραξέως ποταμὸς. Xen. Anab.



There are eighteen *Præpositions*, properly so called, in the Greek language : Of these, *Four* govern the *Genitive* only, viz. Ἀντὶ, Ἀπὸ, Ἐκ, or Ἐξ, Πρὸ : *Two* the *Dative* only, viz. Ἐν and Σύν : *Two* the *Accusative*, viz. Εἰς and Ἀνὰ : *Four* the *Genitive* and *Accusative*, viz. Διὰ, Κατὰ, Μετὰ and Ὑπὲρ : and the other *Six* the *Genitive*, *Dative* and *Accusative*, viz. Ἀμφὶ, Περί, Ἐν, Πρὸς, Παρὰ and Ὑπὸ.

### I. Of such *Præpositions* as govern the *Genitive* only.

#### Ἀντὶ.

Ἀντὶ sometimes denotes, 1st, *Opposition*, from a hostile body coming *in front* of another ; 2d, *Comparison*, because objects were frequently brought forward *in front* of each other for the purpose of being *compared* ; 3d, *Preference*, the act consequent upon *comparison* ; and 4th, *Substitution*. This last is the most general, and has been derived from the practice of exchanging commodities by way of barter,

in which one object was placed *before* another to ascertain their respective values; and hence, when the exchange was agreed upon, the one was *substituted* for the other. The following examples will illustrate these observations:

Hector made head *against* Ἐκπρωρ δ' ἀντι Αἰας εἶμι <sup>1</sup> a mi  
(in front of) the illustrious κυδαλμος. Hom. Il.  
Ajax.

That an honourable death is αἰρετος, ἰστι ὁ καλος θανατος  
preferable *compared with* ἀντι ὁ αἰσχος βιος. Xen. de  
a base life. rep. Laced.

I would prefer freedom *be-* ἡ ἐλευθερια αἰρω <sup>2</sup> a mi ἀν ἀντι ἂ  
*fore* all that I have. ἔχω παρ. Xen. Anab.

### Ἀπὸ.

The most common application of this præposition is to *space* or *corporeal objects*, denoting the *beginning* or *origin* of one thing *from* another; hence it was easily transferred to signify the "commencement of one period of time *from* another:" because, in all representations of this nature, mankind affix to the progress of time a material image founded on the extension of space, to aid their conceptions. It also, in common with most of the other præpositions, denotes *modes of action* directed *from*.

1. They departed *from* (ori- ἀπο ἡ Μιλητος ἀνίστημι. <sup>2</sup> a Thu-  
gin of their departure) cyd.  
Miletus.

To appoint magistrates *from* ἀρχων ἀπο κυματος καθίσταμαι.  
the bean (*origin* of their Xen. Mem.  
election).

2. *From* the naval engage- ἀπο ἡ ναυμαχια μεχρι ἡ ἐν ἡ νη-  
ment (*origin* of the mea- σος μαχη. Thucyd.  
surement of the time) un-  
til the battle in the island.

To turn the ships *at* one signal (the *commencement* of the turning). ἀπο σημειον εἰς ἐπιστρέφω ἡ ναυς. Id.

### 'Εκ or 'Εξ.

The original application of this præposition was, like the rest; 1. to *place* and *situation*, denoting that one object is *out from* another: thus, ἐκ τῶν πολιτῶν ἐκλέγεσθαι τοὺς ἰσχυρότατους. 2. By the same kind of transition as was remarked of ἀπο, to *time*. We find it also applied to the materials of which a thing is made, denoting that one thing is taken *out of* another thing. In several instances it is used synonymously with ἀπο, regard being had, not to the primary relation the objects bore to each other, but to their situation after the *departure from*, or the coming of the one *out from* the other.

*Out of* the adults.

ἐκ αἰ τελειος ἀντρ. Xen. Cyr.

And Ajax *from* Salamis brought twelve ships.

Αἶας δ' ἐκ Σαλαμῖς ἄγω δυοκαδεκα ναυς. Hom. Il.

Of bees always issuing in succession *out of* the hollow rock.

μελισση ἔολ. πετρῇ ἡ γλαφυρὸς αἰεὶ νεὸν ἐρχομεναι. ἔολ. Hom.

2. *From* this period Astyages sent for his daughter.

ἐκ δε οὗτος ὁ χρόνος μεταπειμπομαι Ἀστυαγῆς ἡ ἑαυτοῦ θυγατρῇ. Xen. Cyr.

*After* dinner (period *from*) he led forward the army.

ἐξ ἀρίστον προαγω τὸ στρατευμα. Xen. Hist. Gr.

3. Stones *of* (out of) which they make statues.

λίθος ἔξ ὃς τὸ ἀγαλμα ποιεω. Theoph.

## Πρὸ.

This præposition must have been originally applied to objects *before* others, in the point of situation or in the order of succession; thus, πρὸ δ' ἀρ' οὐρεῖς κιον αὐτῶν. II. ψ. 115. And then mules went *before* them. οὗτοι δὲ πρὸ τοῦ βασιλείως τεταγμένοι ἦσαν. Xen. Anab. I. All its other significations respecting *time*, *defence* or *protection*, and *preference*, may easily be referred to its primary meaning. See Moor, El. Ling. Gr. P. II. p. 40.

1. They sailed to Eleus first, an island *before* Miletus. καταπλεω<sup>1a</sup> εἰς Ἐλεος πρῶτον, ἢ πρὸ Μιλήτου νηός. Thucyd.
- They publicly buried Brasidas in the town, *before* the present forum. ὁ Βρασιδᾶς—δημοσίᾳ θάπτω<sup>1a</sup> ἐν ἡ πόλιν πρὸ ἡ νῦν ἀγορᾶ ὤν. Id.
- Always leading out the Syracusans *before* the fortifications. ἐξάγω αὐτοὺς πρὸ τὸ τεῖχος οἱ Συρακούσιοι. Id.
2. I shew that even *before* me (i. e. *the time before me*) the state entertained this sentiment. δεικνύμι ὅτι καὶ πρὸ ἐγὼ οὗτος ἐχω<sup>tm</sup> τὸ φρονήμα ἡ πόλις. Dem. π. στεφ.
3. These I constructed for the defence of Attica (placed *before* so as to protect). ταῦτα προβαλλω<sup>2a mi</sup> ἐγὼ πρὸ ἡ Ἀττικῇ (χωρᾷ). Dem. π. στεφ.
4. I would prefer *before* much wealth. (I would *place before* and so give the preference). πρὸ πολλοῦ ἀν' χρημάτων<sup>1a mi</sup> Isocr.



## II. Of such Præpositions as govern the *Dative* only, viz. Ἐν and Σύν.

### Ἐν.

The natural and common application of *ἐν* is, 1st, to *place*, denoting that *something is within a limited space*; 2d, to *time*. All its other more remote significations may, without difficulty, be traced to its primary meaning.

1. For the issue of it was *in* *ἐν γὰρ ὁ θεὸς το αὐτὸς τέλος ἐστὶ*,  
the deity (the deity the *οὐκ ἐν ἐγώ*. Dem. π. στεφ.  
recipient), not in me.
- Nor did they ever injure the *οὐδὲ ποτ' ἐν Φθίῃ ἐριζωλαξ βω-*  
fruit *in* fertile populous *τιανειρος καρπὸς δηλεῖται*.<sup>1</sup> α mi  
Phthia. Hom.
- Whatever wisdom there is a- *ὅσαπερ ἐστὶ ἐν ἀνθρώποις σοφοί*.<sup>pl</sup>  
mong (*in*) men. Aristoph. Nub.
2. *In* a short time. *ἐν ὀλίγῳ χρόνῳ*. Isocr.
- In five days you assisted *ἐν πεντὶ ἡμέραις βοηθῆται*.<sup>1</sup> α αὐτὸς  
them, i. e. the period *con-* Æsch. adv. Ctes.  
*tained within* five days.

### Σύν, Atticè Ἐν.

The Latin præposition *cum*, and the Greek præposition Σύν or Ἐν, originally *κύν*, appear to me to be the same, the Romans having omitted the aspirate, while the Greeks changed it into *ς*, as was not unusual, and either joined it with the preceding consonant, which seems to have been the original form of the præposition, and no peculiarity of the Attic dialect, or omitted the *κ*, and pronounced it *σύν*.

Σύν denotes *something joined, put together, or connected with some other thing*.

1. And advantage *with* a *καὶ κερδὸς γι' ἐν μικρῷ βρα-*  
 little trouble, *i. e.* trouble *χρῶ.* Eurip. Hippel.  
*joined, connected.*

It shall be my care *with* the *ἐγὼ μέλει σὺν οἱ θεοί.* Xen.  
 gods, *i. e.* the assistance of *Cyr.*  
 the gods *joined.*

He left this only to them *καταλίπειν* <sup>2</sup> *ταῦτα μόνον αὐτοῖς,*  
 to fight *with* a sword and *τὸ ἐν μάχῃ, καὶ γυμνῶ,*  
 shield and corslet. *καὶ θώραξ, μαχόμεναι.* Xen.  
*Cyr.*

2. He went away *in* time of *σὺν τῷ δεύοντι ἀπερχομαι,* <sup>2</sup>  
 supper (supper connected  
 with his departure.)

### III. Of such Præpositions as govern the *Accu-* *sative*, viz. *Εἰς* and *Ἀνά.*

#### *Εἰς* or *Ἐς.*

*Εἰς* seems to denote the motion or direction of a body as as  
 to come close to, or to enter into another body; And this idea  
 seems necessary from its governing the accusative of the lat-  
 ter object. Its primary signification refers to place; its se-  
 condary to time; and it also refers to the final cause of any  
 action.

1. Having revolted *to* the *ἀφίστημι* <sup>2</sup> *εἰς Μυσίαν.* Xen.  
 Mysians. *Anab.*

And he divided (the Greeks) *καὶ διίστημι* <sup>1</sup> *εἰς μέρος πολλὰς.*  
*into* many parties. *Dem. π. στεφ.*

2. To all time coming. *εἰς ἅπας ὁ λοιπὸς χρόνος.* Id.

3. To their acquiring a pru- *εἰς τὸ μαθῆναι σωφρονεῖν αὐτοὺς.* <sup>2</sup>  
 dent deportment. *Xen. Cyr.*

No one blamed them *respect-* οὐδείς—ἰς φίλα αὐτοὶ μεμφομαι.  
*ing* friendship. Xen. Anab.

### 'Ανά.

'Ανά primarily denotes the *ascent* of a body either *upon* the surface of another, or so as to be *placed* upon. In several instances it requires to be translated by the præposition *through*; but then, *progressive motion up to a certain point* may be generally observed; and this will appear to have been more the aim of the writer in this application of the præposition, than the *medium* through which the motion may be traced, which is commonly expressed by διὰ. In most cases, either a real or fancied idea of tendency *upwards*, may be observed in the use of this præposition by the best writers.

'Ανα is applied, 1. *to place*; 2. *to time*; 3. *to numbers* taken distributively.

1. To fight both in the plain και ἐν πεδίον και ἀνα το ὄρος  
 and *upon* the mountains. μαχομαι. Xen. Ages.

*Up* the green wood. χλωρος δ' ἀνα ὕλη. Eurip.  
 Hippol.

Having said this I went (*up*) ὡς ἔπω ἀνα ναὺς βημι.<sup>2</sup> Hom.  
 on board.

2. That they see their el- ὅτι και οἱ πρεσβύτεροι ὄραν ἀνα  
 ders also living moderate- τας ἡμέραι σωφρονῶς διαγω.  
 ly *through* the whole day. Xen. Cyr.

3. When the officers knew ἔπει δε ταυτα γιγνωσκω<sup>2</sup> αὐτὸ  
 this they formed six com- στρατηγὸς ποιῶ<sup>1</sup> αὐτὸ ἐξ λο-  
 panies *up* to an hundred χος ἀνα ἑκατὸν ἀντρ. Xen.  
 men (each). Anab.

IV. Of such Præpositions as govern two Cases, the *Genitive* and *Accusative*, viz. Διὰ, Κατὰ, Μετὰ, Ὑπὲρ.

### Διὰ.

Διὰ with the *genitive*, denotes the object *penetrated* or *passed through*, and is equally applied to *matter*, or *space*, or *time*. With the *accusative*, it commonly denotes *the agent through which*, or *through means of which* something is *effected*, brought to a particular *end*, and in this respect it corresponds with the Latin præposition *per*: as, ταῦτα ποιεῖ διὰ τὴν ἐπιμελειαν. Plutarch. He does this *through the medium* of care.

#### 1. With the Genitive, *through*.

And wounds him *through* the corslet. καὶ τιτρωσκω διὰ ὁ θώραξ. Xen. Anab.

They marched *through* Armenia. πορεύομαι<sup>1</sup> α διὰ ἡ Ἀρμενία. Id.

He lay within the cave stretched *through* among his sheep. κειμαι ἐντροσθ' ἀντρον τανυ<sup>1</sup> α mi διὰ μῆλα. Hom. Od.

Thus then the old men are constituted, having passed *through* all the noble virtues. οὕτω μὲν δὴ οἱ γεραῖος<sup>c</sup> διὰ πας ὁ καλὸς ἐρχομαι<sup>p</sup> καθίσταμαι. Xen. Cyr.

2. To deliberate *through* night and day. σκοπεω διὰ νυξ καὶ ἡμέρα. Plato.

But Socrates *through* the whole of his life. Σωκράτης δὲ διὰ πας ὁ βίος. Xen. Mem.

2. With the Accusative, *through means of*.

- Are they not then happy *through means of* the possession of good? οὐκ οὖν εὐδαίμων δι' ἀγαθός<sup>Pl</sup> κτῆσις; Plato Alcib. 1.
- I am become your slave *through means of* (for) a little silver, *through means of* not being equally rich. ἔγωγ' εἰμι διὰ συμπερος ἀργυρίου δούλος γίνεσθαι, <sup>P<sup>1</sup></sup> διὰ το μὴ ἰσοτιμῆς ἰσός. Aristoph. Plat.
- Lest the Greeks should attempt to fly *through means of* or favour of the night. μήπως καὶ διὰ νυκτὸς Ἀχαιοὶ φεύγῃν ἔβουλοντο. <sup>1<sup>a</sup> ou</sup> Hom.

## Κατὰ.

When *κατὰ* governs the genitive, the noun governed denotes the *origin* or *subject* of the action or relation: thus, λόγος κατ' Ἀισχίνου, the speech of which Æschines is the *subject*; κατ' Ἀισχίνου, *course* of the speech, Æschines; *against* Æschines. When it governs the accusative it denotes the *course* of the action, so as to terminate *at* or to go *along* some other object. ἔβρε δ' αἷμα κατ' οὐραμένην ἄντηλην. Hom. Il. ε'. 86. and the blood was flowing, *the course of its flow*, the wound inflicted, &c.

1. With the Genitive, *along*, &c.

- Which these good souls maintain *against* their country. (their country in opposition, hence *against*.) ἐς τ' αὖτος κατὰ ἡ πατρίδος ἐρηῶ δ' χηστός. Dem. π. στρατ.

- He immediately digs a hole *εἰς* κατεμασσω *με* *κατα* ἡ γῆ  
for me *low under* the  
ground. *κατω*, Aristoph. Plut.
- And many throwing them- *κατα* *τε* κρημνος ὁ πολυς ῥίπτει  
selves *down* the precipices. *ἑαυτων*, Thucyd.
2. And (along) *during* all *και* *κατα* *πας* ὁ χρόνος ἐκέστο-  
future time consider. *μαι*,<sup>1</sup> Dem. adv. Andr.

## 2. With the Accusative, motion *along* or *down*, &c.

- He drives them *along* the *διωκω* λαοφρονος *κατ'* ὁδος. Hom.  
public road. II.
- The water ran *along* the *το* ὕδαρ *κατὰ* ἡ ταφρος *χωρετω*.  
trenches. Xen.
- For it struck him grasping *κοπτω*<sup>1,2</sup> *γαρ* αὐτος *ἐχω* *κατὰ*  
(it) *on* the breast (*direc-* *στηθος* *παρὰ* *διεη*.<sup>3c</sup> Hom.  
tion of the stroke) near  
the neck.
- I have been wandering *dis-* *ἀσέλγος* *κατα* *νυξ* *πλαναω*.<sup>p</sup> pass  
*ing* the moonless night. Anacr.

## Μετα.

*Μετα*, with the genitive, signifies *with*, *sharing with*. With  
the accusative, *after*.

*Μετα*, with the Poets, governs the *Dative* in the sense of  
*among*, *between*, corresponding with the Latin *medius*.

## 1. With the Genitive, *with*.

They were going to expose *μετα* *πολυς* *τε* *και* *ἀγαθος* *ξύμ-*

- themselves *with* many brave allies (allies, companions, mates.) μαχος μελλω κινδυνω. 1<sup>2</sup>  
Thucyd.
- With* much thanks this would have been willingly given to the state. μετα πολυς χαρις τουτ' αν ασ-  
μενως διδωμι<sup>1 2</sup> η πολυς. Dem.  
π. στεφ.
- They do not lie unhonoured *with* (in) oblivion. ου μετα ληθη ατιμος κειμαι.  
Xen. Mem.

## 2. With the Dative, *among, between.*

- He was busy *among* the foremost. μετα πρωτος πονεω. Hom.
- Conspicuous *among* the Trojan matrons and virgins. 'Ιδαίος γυνη, παρθενος τ' απο-  
ελεπτος μετα. Eurip. He-  
cub.

## 3. With the Accusative, *after.*

- After* the Sicilian disaster (the Sicilian disaster *preceding.*) μετα η Σικελικη ξυμφορα. Thu-  
cyd.
- Whom I love most *after* you. ος εγω φιλω μαλιστα μετα συ.  
Aristoph. Plut.
- A city the richest in Asia *after* Babylon. πολυς<sup>ac</sup> η πλουσιος εν η 'Ασια  
μετα Βαβυλων. Xen. Cyr.

Ὑπέρ.

Ὑπέρ appears to denote that one object is *higher* than, or *over* another object.

1. With the Genitive, it commonly signifies *rest over or above* ; 1. *In point of place* : 2. *In defence of or in behalf of* : 3. *In room of*. It may also be translated by *for* or *concerning*.

1. High *above* the earth. ὑψου ὑπερ γαίης. Hom.  
The sun advancing *over* us ὁ ἥλιος ὑπερ ἡμῶν καὶ αἱ στέγαι  
and our habitations. πορευομαι. Xen. Mem.  
Him he struck on the head ὁ ῥα βάλλω<sup>2</sup> \* κεφαλῇ ὑπερ  
*above* the ear. οὐκας. Hom.
2. And that it is right to ex- καὶ ταῦτα ὑπερ ἡμῶν δίκαιος ἐν-  
pend them here *for* (in be- θαδε ἀναλῶν καὶ μὴ ὑπερ αἰνῆρ  
half of) ourselves and not φυχᾶς οἶδε. Thucyd.
3. But go as quickly as pos- ἀλλ' ὡς ταχιστα ἐρχομαι<sup>2</sup> \* ἡ<sup>2</sup> ἡ<sup>2</sup>  
sible, and learn *for* me (i.e. ὑπερ ἐγὼ μανθάνω. Aristoph.  
in my stead, ὑπερ τοῦ τοποῦ Nub.  
τοῦ ἐμοῦ.)
4. What he falsely charged ὅσα ὑπερ ἡ εἰρήνη καταψευδομαι  
me *concerning* the peace, ! \* ἐγὼ. Dem. π. στεφ.  
(i. e.) he formed his false  
charge *over* the peace as  
the subject.

## 2. With the Accusative, *motion over or beyond*.

- And laboriously *beyond* my καὶ φιλοπονω<sup>2</sup> ὑπερ δυνάμεις.  
strength (proceeding *higher* Dem. π. στεφ.  
than.)
- Another to those *beyond* the ἄλλοι οἱ ὑπερ το στρατευσίμος  
age of military service. ἐτος<sup>pl</sup> γινομαι. <sup>pe</sup> <sup>p</sup> <sup>mi</sup> Xen.  
Cyr.



V. Of such Præpositions as govern *three Cases*, the *Genitive*, *Dative*, and *Accusative*, viz. Ἀμφί, Περὶ, Ἐπὶ, Πρὸς, Παρά and Ὑπὸ.

Ἀμφί.

Ἀμφί and Περὶ are frequently used synonymously: ἀμφί originally signified *on both sides*, περὶ, *on all sides*, round about. When, however, neither the form of objects is such as to confine the application of the præposition to *two sides only*, nor is it necessary to state very particularly the extent of the *circumit*, ἀμφί and περὶ are used synonymously. Thus Homer. Il. γ'. 4. Ἀμφὶ δ' ἄρ' αὐτῷ βαν', ὡς τις περὶ πόρτανι μῆτης. See also Il. ε'. 369, &c.

### 1. With the Genitive, *about, concerning*.

They dwell *about* the city ἀμφὶ πόλιν αἰκίαν. Herod.  
(i. e. their dwellings *embrace* the city).

A treatise *about* the stars. ἀμφὶ ἀστρον γράφα. Lucian.

### 2. With the Dative, *close about or around*.

Shaking *about* your head. τινάσσω ἀμφὶ κρατὶ σός. Aristoph.

To suffer calamities a long time *about* such a woman. τοσούτῃ ἀμφὶ γυναικὶ πολὺς χρόνος ἄλγος πασχω. Hom.

3. With the Accusative, *motion or action about*.

Where the old men take *ἐνθαδὴ παλαιὸς* <sup>sup</sup> θάσσω ἄμφι  
 their seats *about* the sac- *Πειρήνη ὕδωρ.* Eurip. Med.  
 red waters of Pirene.

He was, when he died, *about* *ἴσθι δὲ ὅτε τελευταῖα ἄμφι το πεν-*  
 fifty years. *τηκοντα ἔτος.* Xen. Anab.

You say, said Cyrus, that *λέγω σύ, φημί ὁ Κύρος, πῆζος δὲ*  
 the infantry are nearly *σχεδὸν ἄμφι οἱ ἡμισυς.* Xen.  
*about* the half. Cyr.

## Περὶ.

Περὶ, *with the genitive*, signifies, in general, *bounding so as to touch upon*, so that the noun governed forms the *origin or subject*; hence it is generally translated by the Latin præposition *de*, *concerning*: When connected with this case, it sometimes denotes *about* for *defence*, and sometimes for *possession*, as in the one case the object of defence is protected on all sides by the arms of its defender, and in the other, when there is a struggle for the possession of an object, the assailant attempts it on all sides. These accessory ideas, however, do not arise from the præposition, but from the context. *With the dative*, in general, *close about*: *With the accusative*, *about any thing as a centre to which the object is directed*. Hence it is generally translated by the præposition *circa*. With the accusative, it applies, 1. to *place*, 2. to *time*; 3. to *numbers*.

1. With the Genitive, *about or concerning*.

The contest will be *about* *περὶ πατρίς* εἰμὶ ὁ ἄγων. Thu-  
 (our) country. cyd.

- One omen (*is the*) best, to contend *for* our country. εἰς οἶωνος ἀγαθος, ἀμυνω<sup>mi</sup> περὶ πατρί. Hom.
- Are not these poems *about* the difference between justice and injustice? οὐκοῦν τουτο ποιήματα ἐστὶ περὶ διαφορὰ δικαίος<sup>pl</sup> τε καὶ ἀδίκος; Plato Alcib. 1.

## 2. With the Dative, *close about*.

- Fearing *for* (*about*) the ships. δαδω<sup>1</sup> α περὶ ἡ ναυς. Thucyd.
- But what is called defensive armour, a breast-plate *close about* the breast. το δ' ἀγχίμαχον ὄπλα καλεῖται<sup>ac</sup> θώραξ τε περὶ το στήθον. <sup>pl</sup> Xen. Cyr.

## 3. With the Accusative, *directed about, tending about*.

1. Upon account of their former services *about* me. ἡ προσθεν ἐνεκα περὶ ἐγὼ ἀρετῇ. Xen. Anab.
- He stationed the whole army *round* the city. περιῖσθημι<sup>1</sup> α μὲν πᾶς ὁ στρατευμα περὶ ἡ πόλιν. Xen.
2. Now *about* (verging towards) twilight. περὶ δειλὴ ἤδη ὄψις. Thucyd.
3. And having sunk *about* seventy ships they erected a trophy. ναυς τε καταδυ<sup>1</sup> α περὶ ἑβδομηκοντα ἰσθημι<sup>1</sup> α τροπαίον. Thucyd.

With the genitive of several adjectives, and the infinitive middle of the verbs ποιῶ, τίθημι and ἡγεμαι, *περὶ* denotes the measure of value: thus, *περὶ πολλοῦ ποιῆσθαι*, or *τιθεσθαι*, or *ἡγεῖσθαι*, *magni facere*, to esteem highly. *περὶ πλείονος*, &c. *pluris*; *περὶ πλείστου*, *plurimi*; *περὶ παντός*, *maximi*; *περὶ μικροῦ*, *parvi*; *περὶ ἐλαττονος*, *minoris*; *περὶ ἐλαχίστου*, *minimi*; *περὶ οὐδενος*, *nihili*; *περὶ πολλοῦ ἐστὶ*, *magni interest*. or with

the verbal ποιητος: thus, *δρι οὐ τὸ ζῆν περὶ πλείστου ποιητέον*. Xenoph. Mem. In these and similar expressions the genitive of τιμημα, *pretium*, or χρημα, is understood. Thucydides employs the expression *ἐν ὀλιγωρίᾳ τε ἐποιοῦντο*, *parvi faciebant*, in the same sense as *περὶ μικροῦ*, or *περὶ οὐδενος ἐποιοῦντο*. VII. 3.

### Ἐπὶ.

Ἐπὶ, with the genitive, commonly signifies *motion* or *rest upon*. With the dative, *close upon*, *depending upon*, *upon account of*. With the accusative, *motion directed upon or against*. It is applied, 1. to *place*; 2. to *time*; 3. to *numbers*.

#### 1. With the Genitive, *motion* or *rest upon*.

1. And let any point  $\delta$  be assumed *upon* (the line) *αγ.* *καὶ λαμβανῶν<sup>1</sup> α pass τυχὸν σημειὸν ἐπὶ ἡ ΑΓ το Δ. Eucl. VI. 9.*

Nor were you *by* yourselves (i. e. *resting upon* yourselves) able to understand them. *μηδ' ἐφ' ὑμεῖς αὐτοὶ οἷός τε ἔστι συνιημῖ.<sup>2</sup> Dem. κατὰ Ἀριστοκ.*

2. For these happened *in my time*, (*resting upon* me, and hence denoting the precise period,) not long ago. *ἐπ' ἐγὼ γὰρ, οὐχὶ παλαι, γινώμαι οὗτος.<sup>3</sup> ml Dem. Olynth.*

3. The captain leading his company one by one; i. e. *one adhering to another* or *following upon*. *ταξιαρχός<sup>ac</sup> ἄγω ἡ ταξίς ἐφ' εἰς. Xen. Cyr.*

## 2. With the Dative, *close upon*, &c.

*Close upon* the sources of the river. ἐπὶ ἡ πηγή ὁ ποταμός. Xen. Anab.

Who first? and who next? (i. e. *following close upon*.) τις πρῶτος; τις δ' ἐπὶ πρῶτος; Eurip.

He deliberates how he shall no longer be *dependent upon* his brother. βουλευομαι ὅπως μηποτε ἐπὶ ἐστί ἐπὶ ὁ ἀδελφός. Xen. Anab.

## 3. With the Accusative, *motion directed upon or against*.

1. When a right line being placed *upon* a right line. ὅταν δε εὐθεία ἐπ' εὐθὺς ἴσῃται. 1<sup>a</sup> pass Eucl. I. 12.

For they came *against* the parent state *against* us with the Mede, ἐρχομαι γὰρ ἐπὶ ἡ μητρόπολις ἐφ' ἡμῶς μετὰ ὁ Μήδος. Thucyd.

For they now suspected that they were going *against* the king. υποπτεύω γὰρ ἤδη ἐπὶ βασιλεὺς ἡμῶν. Xen. Anab.

2. They laid waste the country *for* two days. ἤρσαν ἡ γῆ ἐπὶ δύο ἡμέρας. Thucyd.

Bear up, my friends, and remain *for* a little. ἔλθιμι, φίλοι, καὶ μὲν 1<sup>a</sup> ἐπὶ χρόνῳ. Hom.

## Πρὸς.

In almost every example *πρὸς* seems to denote primarily the situation of an object *before*, but either proceeding *from before* or advancing *forward*, according to the case it governs or the nature of the act; 1. With the genitive, *from before*, denoting the *origin*; also *to* and *towards*, denoting the po-

sition of the object *before another* : 2. With the dative, *close before*, so as to communicate *with*, *make an addition to* : 3. With the accusative, the motion of an object *towards another* : and sometimes *against* : In this sense it is opposed to μετά.—καὶ γὰρ τὸν ἀγῶνα μετ' ὑμῶν μάλλων, ἢ πρὸς ἐπείθε ἰλομενὺν ποιησάσθαι. Demosth. π. σιφ. It also denotes *comparison*, for, when one object is brought right *forward* to another, an opportunity is afforded of *comparing* the one *with* the other. πρὸς ἐκείνους ἐξετάζειν καὶ παραβάλλειν ἑμέ. Demosth. π. σιφ. παραβάλλειν τὸ ἄλλος ἴσος πρὸς ταῦτα οὕτω κενίτω. Xen. Mem.

### 1. With the Genitive, *from*, &c.

Since she has felt that she *ἐπὶ πρὸς αὐτῆς εὐσταταται* <sup>2</sup> ἂ-  
has been injured *by* her *δικεω. p pass* Eurip. Med.  
husband (i. e. the injury  
proceeding *from*.)

She did not die *by* us at least. οὐτὶ πρὸς ἡμῖς γε ὄλλυμι. <sup>2</sup> ἂ  
Eurip. Alcest.

I entreat, I supplicate, *by* *ἐμετεύω, ἀντιβόλω* πρὸς παις, πρὸς  
your children, *by* your *γυνή, πρὸς τῶν ὑμῖς ἀγαθός.*  
wives, *by* the blessings *Dem. κατὰ Ἄροζ.*  
you possess.

### 2. With the Dative, *close to*, *in addition to*.

The angles *close to* the base. ἡ πρὸς ἡ βάσις γωνία. Euclid.  
Fighting *close to* the land. πρὸς ἡ γῇ ναυμαχεῖω. <sup>pl</sup> Thu-  
cyd.

*Besides* these (*close to*, so as  
to make an addition), they *πρὸς δὲ ταῦτα μανθάνει τοξεύειν*  
καὶ ἀκορνίζω. Xen. Cyr.

learn to shoot with the  
bow, and to dart the ja-  
velin.

He is young, and, (*added to*) νεος ἔστιν πρὸς δὲ ὁ νεος, ἀπαλός.  
*besides* his youth, tender. Plato Symp.

### 3. With the Accusative, *to* or *towards*.

Inhabiting that part of Sicily το πρὸς Δίῳ μερὸς τρεπῶ <sup>p pass</sup>  
*towards* Africa, (situated νεμῶ. <sup>mi</sup> Thucyd.  
*before*.)

The path leading *towards* the ἀγυία <sup>ac</sup> ἡ πρὸς ὁ βασιλείου φε-  
palace. ρῶ. <sup>pa</sup> Xen.

For she was adding ἵππος *to* ἡ μὲν γὰρ ἵππος προστίθει πρὸς  
his name, Xanthippus, &c. τοῦνομα, Ξανθίππος. Ari-  
stoph. Nub.

## Παρά.

Παρά commonly signifies, 1. With the genitive, *from be-  
side*; 2. With the dative, *close beside*; 3. With the accusa-  
tive, *motion to beside*.

### 1. With the Genitive, *from beside*.

Having drawn his sword *from* φασγανὸν ἔρνω <sup>1 a mi</sup> παρὰ μη-  
*beside* his thigh. ρος. Hom.

The deserters *from beside* the οἱ αὐτομόλῳ <sup>1 a</sup> παρὰ βασιλεὺς.  
king. Xen. Anab.

And thinking that they had και νομίζω <sup>1 a</sup> παρὰ ὁ σαφεστάτα  
heard *from* one exceeding- εἰδώς ἀκούω. <sup>p mi</sup> Thucyd.  
ly well informed.

2. With the Dative, *close beside*.

The market-place which was constructed *close beside* the ships. ἀγορῇ<sup>ac</sup> ἢ παρα ναὺς τεύχων. <sup>ph</sup> Hom.

His venerable mother heard him as she was sitting *beside* her aged father. ὁδε κλυω ποτνίος μητρὸς ἡμῶν πατρὸς γερόν. Hom.

The boys do not eat *beside* their mother, but *beside* their teacher. οὐ παρα μητρὸς εἰσέομαι ὁ παῖς, ἀλλὰ παρα ὁ διδασκαλός. Xen. Cyr.

3. With the Accusative, *motion beside, or to beside*.

He went in silence *beside* the shore of the far-resounding main. βῆμι<sup>2a</sup> δ' ἀκρῶν παρα θιν πολυφλοίσκος θαλάσση. Hom.

But Achilles struck him on the collar-bone *beside* the neck (the blow directed *beside*.) Ἀχιλλεύς δὲ τυπνῶ<sup>1a</sup> κατὰ κληῖς παρ' αὐχην. Id.

He went to Egypt *to (beside)* Amasis, and also to Sardis, *to (beside)* Cræsus. εἰς Αἴγυπτος ἀπῆκετο παρα Ἀμασίς, καὶ δὴ καὶ εἰς Σαρδίς παρα Κροῖσος. Herodot.

## Ἵπὸ.

Ἵπὸ, signifying *under*, with the genitive, commonly denotes *rest*, or *situation under*, and very frequently *under the agency or instrumentality of*; as the object *under* is generally affected by what is *above it*: With the dative *under*, with



different modifications depending upon the nature of the higher object, as, *subjection, influence, protection, &c.*: With the accusative, *motion tending under or coming under.*

### 1. With the Genitive, *rest or situation under, &c.*

For it was extended *under* us and Pericles. ὑπο γὰρ ἡμῖς παρατείνω<sup>1</sup> a pass  
καὶ Περικλέης. Aristoph.  
Nub.

When honoured *by* men (*under* the agency of men) they are pleased. τιμᾶν χαίρει ἄνθρωπος ὑπο. Eu-  
rip. Hippol.

Where deepest *under* the earth is the gulf. ἤχι βάθος ὑπο χθονὶ ἐστὶ βερέθρον.  
Hom.

### 2. With the Dative, *close under, under the influence of, &c.*

And one having fallen *under* Cyrus' horse. πίπτω P δε τις ὑπο ὁ Κύρος ἵπ-  
πος. Xen. Cyr.

Until they reduced Thessaly *under* Philip. ἕως Θερτάλια ὑπο Φιλίππου  
ποιεῖω.<sup>1</sup> a Dem. π. στεφ.

Having yoked (them) *under* the chariot. ἄρμα<sup>pl</sup> ζευγώ<sup>2</sup> a ὑπο. Eurip.  
Hippol.

He came *under* night. ἐρχομαι<sup>2</sup> a ὑπο νύξ. Apollon.

### 3. With the Accusative, *motion tending under, &c.*

*Under* the darkness we fled. ὑπο σκοτος φεύγω. Eurip. O-  
rest.

He did not march his troops αἰὲν ἀνὰ βῆλιν ἐπὶ ὁ λαός, ἀλλ'

up the hill, but caused  
them to halt *at the bottom*  
of it (*under* it).

ὑπο αὐτος ἰστημι<sup>1 a</sup> τὸ στρα-  
τευμα. Xen. Arab.

As he was fetching the blow,  
some one strikes him vio-  
lently with a javelin *under*  
the eye.

παῖω δ' αὐτος ἀκοντιζῶ τις παλ-  
τον ὑπο ὁ ὀφθαλμος βίαιως.  
Id.

## XII. OF CONJUNCTIONS.

### I. "Αν.

1. The particle *αν* is construed in Attic Greek, with the *indicative* of the imperfect, aorists, perfect, *though* *seldom*, and pluperfect, especially when used as an imperfect.

2. It is generally, in the order of construction, preceded by *ει* in another member of the sentence, pointing out the conditional statement.

3. When *ει* is construed with the *indicative*, *αν* is also followed by that mode.

If the *Greeks* had remained  
at home, *he* would not  
have been known as brave.

Εἰ δ' εἰμι<sup>im</sup> οἴκοι ('Αχαιοι)  
χρηστος εἰμι<sup>pa</sup> λαιψάνω ἄν.  
Eurip.

It is evident then that he  
would not have foretold,  
unless he believed *that* he  
was going to tell the truth.

δῆλος οὖν, ὅτι οὐκ ἂν προλέγω<sup>im</sup>  
εἰ μὴ πιστεύω<sup>1 a</sup> ἀληθεύω.  
Xen.

If any one should exhort the  
rulers of the people to vir-  
tue, he would benefit both.

εἰ τις οἱ κρατίω<sup>pa</sup> τὸ πλεθος ἐπ'  
ἀρετῇ<sup>ac</sup> προτρέπω<sup>1 a</sup> ὁρ ἄμφο-  
τεροι ἂν ὠφελέω. <sup>1 a</sup> Isocr.

For if the man had imme-

ει μὲν γὰρ ὑπὸ ἡ πληγῇ ὁ ἀνὴρ

diately expired under the  
blows, he would have just-  
ly perished.

παραχρημα ἀπεθνήσκει, <sup>a</sup> αὐτὸς δι-  
αικώς δ' ἐν θήσει. <sup>Plu</sup>

4. "Αν is construed with the *subjunctive* denoting *present* or *future* time, when preceded by the relative, relative adjectives, adverbs of *time*, *place*, *quantity*, *quality*, &c.

I should be base not doing every thing which the god may point out. ἔγω κακὸς μὴ δράω ἂν εἴμι ὅπας <sup>Pl</sup> ὅσος ἂν δηλωῶ θεός. Soph.

For a friend is pleasant to behold even in the night, whatever time he may come. ἡδὺς <sup>P</sup> γὰρ φίλος κἂν νυξ λεύσσω ὅστις <sup>ac</sup> ἂν παρειμι χρόνος. Eur.

5. When "Αν is merely *contingent*, i. e. refers solely to a future event, it is construed with the *subjunctive*.

If, however, you would be persuaded by me. Ἄν μεντοι πείθω <sup>1 a</sup> pass ἔγω.

Beware lest you be flogged to death after you are at home, should you come, having learned from him. (φυλαττομαι) ὅπως οὐκ μὴ ἀπολλυμι <sup>sub 2 a m</sup> μαστιγδομαι, <sup>pa</sup> ἐπειδὴ οἶμαι εἶμι, <sup>op</sup> ἂν, παρὰ αὐτοῦ μαθηθῶ <sup>2 a</sup> <sup>pa</sup> ἔγω. Xen.

If I proceed to my actions and administration. Ἄν δ' ἐφ' ἐς <sup>Pl</sup> καὶ πείω <sup>P</sup> καὶ πολιτεύομαι <sup>P</sup> <sup>pas</sup> βαδίζω. Demosth.

6. When A is preceded by any interrogative particle it is generally construed with the *optative*.

For who would not admire the bravery of these men? τίς γὰρ οὐκ ἂν ἀγαζομαι <sup>1 a</sup> αἱ ἀνὴρ ἡμεῶν ἢ ἀρετῇ; Dem.

- What pray would this avail you? τί ὅτ' αὐτὸς ἐν ὀφείλει; <sup>1</sup> α' συ; Aristoph.
- How then could any one escape such disgrace? πῶς εἴη ἄν τις ἡ τοιούτος αἰσχρῶ-  
τη ἐκφυγῶ; <sup>2</sup> α' Æschines.

7. *Ἄν* is sometimes construed with the infinitive.

- He thought those *that were* ignorant might justly be called slaves. ἤγομαι <sup>im</sup> οἱ δ' ἀγνοῶν <sup>pa</sup> ἀνδρα-  
ποδωδης ἂν δικαίως καλέω. <sup>ppa</sup> Xen.
- For they think that the ungrateful must be exceedingly careless towards the gods also. οἶμαι γὰρ οἱ ἀχαριστοὶ καὶ περὶ  
θεοὶ ἂν μαλίστα ἀμαλῶς ἔχῃ. Xen.

8. *Ἄν* is also construed with participles.

- Of those who would readily be confuted, and would readily refute. οἱ ἥδεως μὲν ἂν ἐλεγγῶ <sup>1</sup> α' παρ  
ἥδεως δ' ἂν ἐλέγχα. <sup>1</sup> α' α' Plato.
- (Beware) lest these be in reality the views of those who readily put *us* to death, and would recall *us* to life again, if they could. (φουλαττομαι) μὴ ὡς ἀληθῶς τοῦ-  
το <sup>pl</sup> σκεμμεῖ εἰμι <sup>sub</sup> οἱ ἐραδίως  
ἀποκτείνωμι, καὶ ἀναζωοποιῶμαι  
γ' ἂν, εἰ εἴς τ' εἰμι. Plato.

## II. *Κὲν*.

*Κὲν* or *κέν*, with Homer and the Epic Poets, besides being construed with the same tenses and modes as *ἂν*, is also found with the *future*.

- For many of the Trojans we shall leave behind, whom the Greeks may slay with the sword. πολλοὶ γὰρ Τρῶες καταλείψω, οἱ  
κέν Ἀχαιοὶ Χαλκίῳ θήσω.

- But he shall be exasperated ὁ δὲ κέν χολῶσ' Ion redup' ὅς κέν ἰν-  
νομαι. sub 2 a  
to whom I may go.
- But if ever I shall return and Ἐἰ δὲ κε νοστήω καὶ ἰστυπτομαι ὀφ-  
θαλμος πατρὶς ἔμος.  
behold with my eyes my  
country.

### III. Ἐάν.

Ἐάν, contracted ἤν, ἔπειαν, contr. ἐπην, always take the *subjunctive* mode.

- If any one happen to have Ἐάν τις ἀδικέω P part τις τυγ-  
χάνω ὁ πολὺς.  
wronged the state in any  
respect.
- But if you should look to Ἐάν δ' εἰς ἡ φύσις καὶ ἡ ἀλη-  
θεια ἀποστέλλω, 1 a οὐκ ἔξα-  
πατάω. Æschin.  
nature and the truth, ye  
will not be deceived.
- When we may have taken Ἐπην πολιεθρον αἵρεω. 2 a  
the city.
- I shall return back imme- Διψα δ' ἔρχομαι αὐτὶς, ἐπην εὖ  
οἱ d ἐπαμύνω. 1 a Hom.  
diately, after I render  
them effectual aid.

In Homer it is sometimes construed with the optative, as,  
*ἐπὶ τῷ τισαίμεθα λωζην.* Il. xix, 208.

### IV. Μὴ, the Conditional Negative.

1. It is construed with the *imperative* of the present, and if the negative is repeated, the subjunctive of either aorist commonly follows.

- Look about and consider, and παπταίνω καὶ φροντίζω, μὴδ' αὖ-  
θαδία εὐβουλία ἀγαθὸς n ἡγέ-  
never reckon fool-hardi-

ness better than safe counsel. ομαι ποτε. Æschyl.

Whom neither dread nor utter a bad word. ὅς μῃτ' ὀκνέω<sup>1</sup> μῃτ' ἀφίημι<sup>2</sup> ἴπος κακόν. Soph.

Μῃ is also construed with the *indicative* of the *present* and of the *future*; sometimes also with the *optative*.

### V. Ὅπως μὴ and οὐ μὴ.

These particles are frequently construed with the *future indicative*; sometimes with the subjunctive of the aorists of all the voices.

You shall remain secure, and I would not give you up to any one. μένω ἀσφαλές, καὶ οὐ σὺ μὴ μεθήμι<sup>2</sup> τις. Eurip.

That this should not happen I was constantly watching. ὅπως τοῦτο μὴ γίνεσθαι<sup>1</sup> παρατηρέω<sup>2</sup> διατελέω.<sup>im</sup> Dem.

## XIII. APPENDIX,

CONTAINING A FEW IDIOMATIC EXPRESSIONS, TO BE  
TURNED INTO GREEK.

1. To be well spoken of (ἀκουω) by the citizens.  
Who was exceedingly (ἄριστα) well spoken of.  
To have a bad, (κακῶς) or disgraceful (φλαυρώς) character.
2. It is even far (πολύς) from it (δέω).  
To want but little (ὀλίγος).  
I am so far (τοσούτος ὁ) from saying.

3. I entreat you to pardon (*συγγνωμειν* and the verb *ειμι*)  
my expressions (*ῥήω* <sup>P<sup>res</sup></sup>).  
But pardon (*συγγνώμη* and *ἴχω*) my folly (me being fool-  
ish, *ταπεινός* <sup>1<sup>st</sup></sup>).
4. I have admired (*ἴχω* with a participle).  
Have you married? (*γαμέω* <sup>1<sup>st</sup></sup>).  
Wont you be silent? (*σιωπάω* with the fut. of *εἰμι*).
5. I wish that I had perished (*ἔλλυμην* <sup>2<sup>nd</sup> 3<sup>rd</sup></sup>) on that day.  
I wish that the ship (*σκαφος*) Argo had not sailed (*διεπ-  
τηνεν* <sup>2<sup>nd</sup> 3<sup>rd</sup></sup>). Eurip.
6. If this happened to be so (*τυγχανω* with *ἴχω* <sup>part</sup>). De-  
mosth.  
If this is so (*ad v.* holds itself so).  
To be well.  
To be ill.  
Of those acquainted with him, (*ad v.* of those having ex-  
perience), (*ἐμπειρως* with the gen).  
To be prudent (*φρονιμως*).  
They were in a strait (*ἀσπορος* and the imperf. mid. of  
*ἴχω*).  
To be busy (*πρᾶγμα*).  
To return thanks to any one (*χαρῶ*).  
To be inferior.
7. I am not able (*οἶος* with *εἰμι*).  
He says that he is not able.  
We say that they are not able.  
I wish that you were able.  
I wish that the multitude were able.  
I wish that she was able to accomplish this work.
8. Do you think (*ἡγομαι*) those *that* are prosperous (*εὖ  
πράττω*) have not a contrary feeling, (*ad v.* suffer, *πας*-

χω<sup>PM</sup>) not a contrary suffering, (παθος) to those that are unsuccessful? Plato.

Having been well treated by them.

Whom I ought not to treat (δράω) ill.

Do you wish (βούλομαι) to treat us well?

She says *that she* has done you other *services*. Aristoph.

You know that (ὅτι) he has treated (ποιέω) none of mortals well.

Fortune, favouring us, (καλῶς πυνίω) has increased the public wealth (πῦλος πυνίω τὸ κοινόν<sup>PL</sup>). Demosth.

They will speak (ἰρῶ) ill of us.

He did us a great favour.

You were not able to requite the favour.

9. And thinking himself (δοκίω) a most distinguished orator and an admirable (θαυμαστος) personage. Demosth.

Having sworn that he would \* conduct me home, he brings me to Troy.

And always expecting (προσδοκίω) that you would be flogged (πλησσω<sup>2 f pas</sup>) for the misdeeds of which you were conscious (ἰφ' α' recip. pronoun<sup>d</sup> συνειδεω plur<sup>et</sup> ἀδικίω<sup>part d</sup>). Demosth.

10. We shall unconsciously (λανθανω) be doing an unjust action.†

If he should unconsciously (ἀν et λανθανω<sup>2 a</sup>) have spent (ἀναλίσκω<sup>1 a</sup>) his fortune.

They happened (τυγχανω<sup>2 a</sup>) to be skilful.

For perhaps some one of those within happens to wish (τυγχάνω et βούλομαι) to become your disciple.

11. He said that Orestes was dead. ‡<sup>p part</sup> Æschyl.

\* See observation under Rule II. of the Infinitive.

† See Rule II. of Participles. ‡ See Rule III. of Participles and Observ.



He perceived (*αἰσθανομαι*<sup>2 a</sup>) that he was deprived of them.  
They shall know to their cost (*πάσχω*).

12. He was evidently endeavouring to benefit them.

They evidently took it amiss (*ἀγανακτέω*).

They<sup>fem</sup> were evidently wishing to make their escape  
(*καταφυγω*<sup>2 a</sup>) through the night.

13. In the first place he shewed (*ἐπιδεικνυμι*<sup>1 a</sup>) himself, that  
he would reckon it of the greatest moment,\* if he  
made a treaty (*σπίνδω*) with any one.

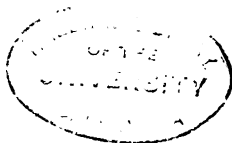
Neither reckon any favour (*χαρην*) nor person of more  
consequence than justice (*δικαιος*<sup>n</sup> with the article)  
and your oath.

Philosophy,<sup>ac</sup> unless (*εἰαν μὴ*) you reckon it of little mo-  
ment (*ἡγέομαι*<sup>1 a</sup> with *παρὰ*.)

He reckoned (*ἄγω*<sup>imp</sup>) his life of no value.†

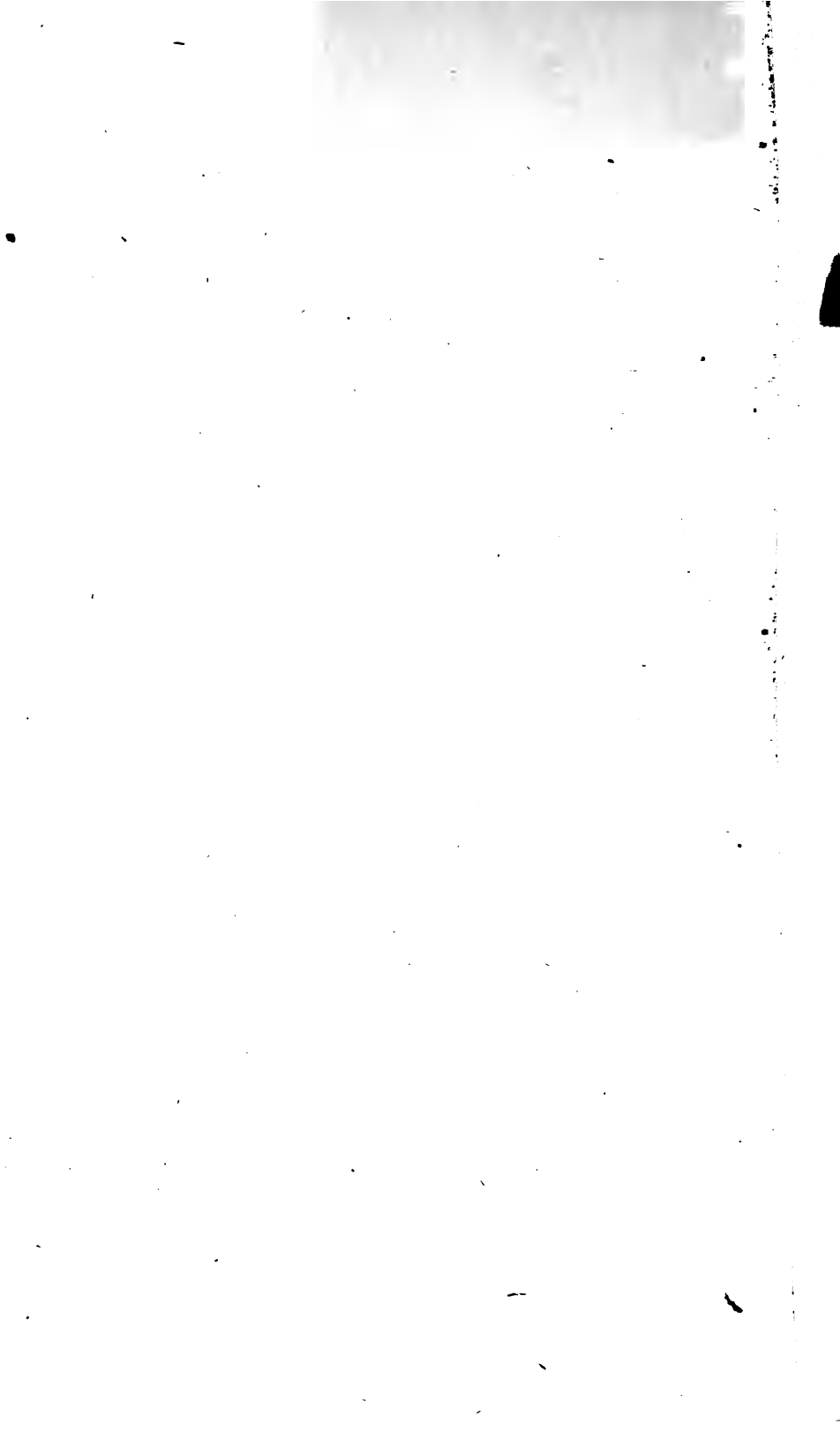
\* See under *πρίν*.

† See under the same.



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